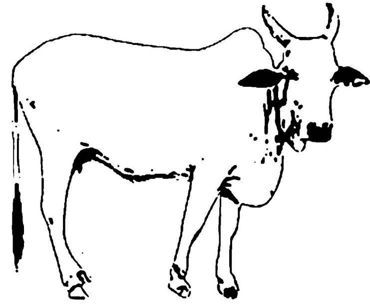
पूर्णप्रज्ञसंशोधनमन्दिरम्

नवदेहलीस्थमानवसंसाधनविकासमन्त्रालयाधीन-
राष्ट्रियसंस्कृतसंस्थानेन आदर्शशोधसंस्थात्वेन सम्मानितम्



गावो विश्वस्य मातरः

सम्पादकौ

डा. ए.वि. नागसम्पिगे डा. रङ्गनाथ कट्टि

पूर्णप्रज्ञसंशोधनमन्दिरम्, बेङ्गलूरु

प्रकाशनम्

पूर्णप्रज्ञसंशोधनमन्दिरम्

पूर्णप्रज्ञविद्यापीठम्, बेङ्गलूरु - २८

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गावो विश्वस्य मातरः

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सम्पादकौ

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प्रकाशनम् -

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GĀVŌ VIŚWASYA MĀTARAḤ

Edited by
Dr. A.V. Nagasampige **Dr. Ranganatha Katti**
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अनुग्रहसन्देशः

अपौरुषेयेषु वेदेषु 'अघ्न्या' (हन्तुमनर्हा) इति शब्देन यद् गोः वर्णनं दृश्यते तदेव ज्ञापयति गौर्न हन्तव्या पूज्यतमा चेति । इदं तु महदाश्चर्यं यत् सिंहव्याघ्रादीनां क्रूरप्राणिनामपि हननं विरोधयन्तः केचन जनाः जगन्मातृस्थानीयगोहत्यानिषेधं नानुमन्यन्ते इति । बहुसंवत्सरात् प्राक् प्रायः समेषां राज्यमुख्यमन्त्रिणां सम्मत्या केन्द्रसर्वकारः गोहत्यानिषेध-नियमानुष्ठाने मनः कुर्वन्नपि पश्चात् पश्चिमबङ्गाळ-केरळसर्वकारयोर्विरोधेन विमुखोऽभूत् । 'गौः पदा न स्प्रष्टव्या' इति वदतः वेदस्य गोहनने वा गोमांसभक्षणे वा नैव तात्पर्यमिति निश्चप्रचम् । मांसशब्दस्य गोजन्यक्षीर दधि-घृत-गोमूत्रगोमयादिवाचित्वात् तैर्होमो वेदे विहितः । मध्ययुगे प्राणिनां बलिप्रदानपद्धतिरारब्धा । परन्तु प्राचीनकाले प्राणिनां बलिप्रदान-पद्धतिर्नाऽसीत् । अधुना राजकीयकारणैः केचन बुद्धिजीविनः गोहत्या-निषेधनियमं विरोधयन्तीत्येतद्दुःखावहोऽयं विषयः । परन्तु भारतीय-संविधानस्य गोहत्यानिषेधः सम्मतो वर्तते । भारतसर्वकारस्य सर्वोच्च-न्यायालयस्य पूर्णपीठेनापि न्यायदानावसरे केन्द्रसर्वकार आदिष्टो वर्तते यत् गोहत्यानिषेधनियमः शीघ्रमनुष्ठीयतामिति । परन्तु राजकीयेच्छा-शक्तेरभावान्नायं नियमोऽनुष्ठाने आगतः । परन्तु ह्यः कर्नाटकराज्य-सर्वकारेण गोहत्यानिषेधनियमः विधानसभायां प्रस्तापितः तस्यानुमतिश्च विधानसभासदस्यैर्दत्ता इत्येतद् अभिमानार्हविषयः । सन्दर्भेऽस्मिन् कर्नाटकमुख्यमन्त्रिणं बि.एस् यडियूरप्पमहोदयं, तस्य मन्त्रिमण्डलं, गोहत्यानिषेधनियममङ्गीकर्तॄन् सर्वान् शासकमहोदयांश्च हृत्पूर्वकम्

अभिनन्दामः । न केवलं कर्नाटके किन्तु सर्वस्मिन् राष्ट्रेऽस्य गोहत्या-निषेधनियमस्यानुष्ठानं भवतु इति आशास्महे । यथा क्रैस्तानां श्रद्धाकेन्द्रं चर्च् इत्यादिकं मोहम्मदीयानां श्रद्धाकेन्द्रं मस्जिद् इत्यादिकं च सर्वै रक्ष्यं तथा हिन्दूनां श्रद्धाकेन्द्रस्य गोसमुदायस्य रक्षणं सर्वैः विधेयम् इत्येवास्माकमाशयः ।

दिनाङ्कः- २०.३.२०१० **श्रीश्रीविश्वेशतीर्थश्रीपादाः**

श्रीपेजावर-अधोक्षजमठः, उडपि

Director's Message

The cow is called Aghnya in Veda and Purana literature. If we kill cow, definitely we have killed our mother. We had drunk milk of both and had grown. We should not damage or kill anyone if we are benefited by someone. This is the culture and tradition of our country. When we are benefited by the cows and her productions, we must express our gratitude by protecting them. We should not forget six points for banning cow-slaughter.

1. Spiritual injuries

2. When the Govt. is not ready to disfavour the Muslims, even though their religious constitution does not permit or support the cow-slaughter, why is it hurting the feelings and values of Hindus? The Govt. should protect feelings of Hindus also.

3. Retrograde drugs are scientifically made of much cheaper material than those manufactured by killing animals.

4. Financial benefit will be more protecting the cows and productions of cows, not by slaughtering cows.

5. Gandhiji said Swaraj would be no Swaraj without stoppage of cow slaughter.

6. Meat of cow is harmful for human health and it causes disease. The milk is medicine and Ghee is nectar.

When Draupadi was attacked by Dusshasana, Vidura alone protested the activities of Kauravas. With honoring his attitude, Lord Krishna entered the residence of Vidura and drunk a cup of milk. The Govt. may not consider Hindus' requisition, but at least we should protest the policy of the Govt. In this background, Poornaprajna Samshodhana Mandiram organized the Conference on the theme of "Gaavo Vishwasya Maatarah (Cows are mothers of Universe)". The present volume contains all research papers of eminent scholars.

The source of inspiration behind this useful venture is our founder H.H. Sri Sri Vishveshatirtha Swamiji. To him we owe all we have and all we shall have. How can we repay him for his support and encouragement except through our gratitude and Pranamas !

We are grateful to Prof. Radha Vallabh Tripathi, Vice-chancellor, Rashtriya Sanskrit Samsthan (Deemed University), New Delhi, for his help and guidance at every step of our activities.

I will be failing in my duty, if I do not express my thanks to Prof. R. Devanathan, Registrar of Rashtriya Sanskrit Samsthan, New Delhi for his anytime cooperation in all our venture.

I also thank Prof. D. Prahlada Char, Chairman, Poornaprajna Samshohana Mandiram Managing Committee, for his kind support in our academic activities.

I thank M/s. Nandi Process who have printed neatly in a short span of time. I hope they extend the same co-operation in future also.

Dr. A.V. Nagasampige
Director.

GANDHIJI'S SOUND ADVICE

In my opinion the economic side of the cow question, if it is properly handled, automatically provides for the delicate religious side. Cow slaughter should be and can be made economically impossible, whereas unfortunately of all the places in the world it is the scared animal of the Hindus which has become the cheapest for salughter in India. To this end I suggest the following :

1. The state should buy out in the open market every cattle offered for sale by out-bidding every other buyer.

2. The state should run dairies in all principal towns ensuring cheap supply of milk.

3. The State should run tanneries where the hides, bones, etc., of all dead cattle in its possession should be utilised, and should offer to buy again in the open market all private-owned dead cattle.

4. The State should keep model cattle-farms and instruct the people in the art of breeding and keeping cattle.

5. The State should make liberal provision for pasture land and utilise the best experts in the world for imparting a knowledge of the science of cattle breeding to the people.

6. There should be a separate department created for the purpose, and no profit should be made in the department, so that the people may receive the full benefit of every improvement that might be made in the different breeds of cattle and other matters pertaining to them.

The foregoing scheme presupposes the State upkeep

of all old, maimed and diseased cattle. This no doubt constitutes a heavy burden, but it is a burden which all States, above all a Hindu state, should gladly bear.

My own study of the question leads me to think that the running of scientific dairies and tanneries would enable the State to cover the expenses of the upkeep of cattle, that have become economically useless, apart from the manure they yield, and to sell at market what they yield, and to sell at market rates leather, leather goods, milk and milk products, besides many other things that can be manufactured from dead cattle, and which today, owing to want of scientific knowledge or false sentiment, are practically going to waste, or from which greatest advantage is not received.

(Young India, dated 7.7.1927) (Copied from pages 9 and 10 of 'Gandhiji on Cow Protection' published by Publications Division, Ministry of Information and Broadcasting. Government of india, June 1967 edition.)

वेदपुराणादिषु गौः

- डा. एच्.सत्यनारायणाचार्यः

गावः खलु पर्वतसानुषु शाद्वलेषु तृणानि चरन्ति। कासारेषु प्रवहमानं शुद्धं जलं पिबन्ति। घर्मतप्ताः वृक्षमूलेषु स्वपन्ति। दैवदत्तं तृणजलादिकं स्वीकृत्यैताः लोकायामृतं प्रददति। तासां जीविकायां मानवापेक्षैव नास्ति। परं मानवः गा आश्रित्यैव जीवति। गव्यं क्षीरादि विनैतस्य शरीरयात्रैव न प्रसिद्ध्यति। भगवता सृष्टा लोकमातर ता एता गावः।

गवां सृष्टिः-

'सृष्टिर्नवधा। तत्र नवमे स्तरे मानुषसृष्टिः। मनुष्यसर्जनात् प्रागेव विधाता पशून् ससर्ज। वृक्षांश्चोत्पादयामास। न खलु तरुगुल्मादि विना अजाविगोमहिष्यादीनां पशूनामवस्थितिः। न चापि विना पशून् मनुष्यस्यावस्थानमिति सर्वदर्शी देवः सप्तमे स्तरे स्थावरचेतनान् वृक्षान् ससर्ज। अष्टमे च मृगपक्ष्यादीन् तिर्यक्स्रोतसः ससर्ज।

ते च पशवः अपद-द्विपद-बहुपद-एकशफ-द्विशफ-पञ्चनख-पक्ष्यादि-भेदेनाष्टाविंशद्विधाः। तत्र द्विशफाः गवादयः सप्त।

तथाहि भागवतवचनम्-

गौरजो महिषः कृष्णः सूकरो गवयो रुरुः।
द्विशफाः पशवश्चेमे अविरुष्ट्रश्च सप्तमः ॥ (३.११.२१) इति।

तदेवं गावः परमपुरुषात् सृष्टाः। श्रुतिप्याह- 'गावो ह जज्ञिरे तस्मात्' (पु.सूक्तम्) इति ॥

गावो दिव्याः, मर्त्याश्चेति द्विविधाः पुराणेषूपलभ्यन्ते। मारीचस्य

कश्यपस्य पत्नी सुरभिः । तस्याः सन्ततिर्गावः । तत्र सौरभेय्याः कामधेनुनन्दिन्यादयो देवगावः । एताः समुद्रमथनावसरे क्षीराब्धेरपि समुदभवन् । 'उत्ताना वै देवगवो वहन्ति' इति श्रुतिरासां देवगवाम् अनितरसाधारार्णीं महर्ती द्योतयति ।

[illegible] भवति । तत्रापि गोक्षीरस्यैव अग्रगण्यता । दैवे पित्र्ये च कर्मणि गव्यक्षीरमेव ग्राह्यम् । तत्रापि सम्भवे कपिलायाः । सवत्सायाः सूर्यकिरणेषु चरणशीलाया एव शृङ्गिण्याः क्षीरादि वैदिककर्मसु विनियुज्यते । शुध्यर्थं, वृध्यर्थञ्च क्रियमाणे पञ्चगव्ये पुनः गोष्वपि वर्णविशेषो ग्राह्य इत्युक्तं कारिकासु - 'गोमूत्रं नीलवर्णायाः कृष्णाया गोमयं हरेत् । पयश्च ताम्रवर्णाया श्वेताया दधि कथ्यते । कपिलाया घृतं ग्राह्यं महापातकनाशनम् ।। इत्युक्त्वा इदमप्याह - 'अलाभे सर्ववर्णानां कपिलायाः समुद्धरेत्' इति ।

गावो विश्वस्य मातरः -

या क्षीरदानेन पोषयति सा माता । यश्चान्नं दत्वा शरीरपोषकः स पिता । गावः खल्वाजीवं क्षीरदात्र्यो मनुजकुलं पोषयन्तीति ता विश्वस्य मातरः । वृषभास्तु हलस्य धुरि नियुक्ताः क्षेत्रं कर्षन्तः, स्वीयकरीषादि-रूपसारेण सस्यानि पोषयन्तः, शकटे बद्धाः धान्यादिभारं वाहयन्तश्च, अन्नस्य प्रदाने मुख्यं धुरं वहन्ति । अतस्ते पितुः स्थाने पूज्यन्ते । अत एवैष पुराणनिर्घोषः-

'गावो मे मातरः सर्वाः पितरश्चापि गोवृषाः' इति ।

मातरः खलु क्षमया धरित्रीव वात्सल्येन सिन्धुरिव च भवन्ति । स्वहिंसकं निर्घृणमपि पुत्रं माता न शपति । प्रत्युत तस्मै प्रीणाति । ईदृश एव

मातृभावो गोषु दृश्यते । अत एव ता मातरः । पश्यत ! हरिवंशेषु श्रूयते काचन कथा- सप्ताऽसन् कौशिकस्य सुताः । स्वार्थसाधनदक्षाः मूढास्ते गार्ग्यशिष्याः गुरुकुलेषु ऊषुः । गाः पर्यचरन् । एकदा क्षुद्बाधिताः मांसार्थिनश्च ते भोजनाय पितृपूजाव्याजेन गामेवोपायुञ्जत । गोहत्यया हततेजसः व्याधमृगचक्रवाकादिहीनयोनिषु सञ्जातास्ते अन्ते राजकुलेषु विप्रकुलेषु च समजायन्त । गोर्विशसनकर्ता पितृवर्ती नामको गार्ग्यशिष्यः ब्रह्मदत्तनामा राजाऽभूत् । संसारे सक्तचित्तस्य तस्योद्धरणे तत्पत्नी साध्वी सन्नतिः प्रायतत । सन्नतेरेव हेतोः सः भगवदपरोक्षज्ञानमपि प्राप । सैषा सन्नतिः सा गौरेव या पूर्वं मांसार्थं तेन हता । सैव तस्यास्य संसारादुत्तारणार्थं तत्पत्नीत्वेन समागता । उत्तारयाभास च तं संसारात् । अहो गवां करुणालुता ! याः स्वहन्तृष्वपि पूजयितरीव प्रीतिं कुर्वन्ति ! प्रद्वेष्टारमपि न द्विषन्ति । ताडयितारमपि शृङ्गाभ्यां न घ्नन्ति ।। अत एता मातरः ।

'मातृशब्दः गोपर्यायोऽप्यस्ति च्छन्दस्सु । नामलिङ्गानुशासने 'अस्रा माता च शृङ्गिणी' इत्युदलेखि । वेदेषु तु उस्रा - उस्रिया - उस्रिका - श्यावी - अघ्न्या - सुदुधा - पृश्नि - पृषती - अदिति - वाश्रा - इळा - अवसा - गो - धेनु - मातृप्रभृतयः शब्दाः गवि प्रयुज्यमानाः योगवृत्त्या गवां महत्तामाविर्भावयन्ति ।

'छन्दस्सु दृश्यमानाः गृष्टि - वशा - बष्कयिणीत्यादयोऽपि शब्दाः गोवाचका एव । परं ते गोमात्रं न बोधयन्ति । तथाहि - सकृत्प्रसूना गौः गृष्टिः । बन्ध्या वशा । चिरप्रसूता बष्कयिणी । उत्तमा गोषु नैचिकी । वृषभेनाऽक्रान्ता सन्धिनी । प्रजने उपसर्या कल्या । बालगर्भिणी प्रष्ठौही । बहुसूतिः परेष्टुका । या प्रतिवर्षं प्रसूते सा समांसमीना । अष्टापदी गर्भिणी ।

तदेवं नैकावस्थागतगोवाचकानि नैकानि संस्कृतपदानि वेदे पुराणे च प्रयुज्यमानानि गोः मनुष्यस्य च घनिष्ठं सम्बन्धमावेदयन्ति ।

जातस्य शिशोः नक्षत्रजननदोषशान्त्यर्थं गोप्रसवशान्तिरिति काचन प्रक्रिया स्मर्यते । अत्र हि मन्त्रपूर्वकं मातृरूपिण्या गोः सकाशात् शिशुप्रसवः विभाव्यते । गोप्रसूतं स्वशिशुं भावयन् 'गवामङ्गेषु तिष्ठन्ति भुवनानि चतुर्दश' इत्यादिना यस्यां गवि लोकमातृत्वं सर्वदेवमयत्वञ्चानुसन्दधत् पुरुषस्तां प्रदक्षिणीकरोति तस्याः मातृरूपिण्याः मांसादिभक्षणमतिनिन्द्यं कर्म नैव क्रियेत नापि चिन्त्येत भारतगर्भसञ्जातेन ।

अघ्न्या इयम् -

यत इयं माता अत एवाघ्न्या च भवति । हिंसा अस्यां न युज्यते वधार्हा वैषा न भवतीति खल्वघ्न्यशब्दार्थः । 'हिङ्कृण्वती वसुपत्नी' इत्येकः ऋग्वेदमन्त्रः गामधिकृत्य इत्थमभिप्रैति - अम्बेति मधुरहिङ्कारं कुर्वती पुत्रवत्सलेयं गौः गोष्ठमागत्य यथेष्टं क्षीरं ददती अस्मत्संपदां रक्षित्री भवति । अत अघ्न्येयमस्मत्सौभाग्यहेतुभूता वर्धतामिति । 'अघ्न्येयं सा वर्धतां महते सौभगाय'

गोसूक्तगता अपि मन्त्राः गोहत्यां निषेधन्ति । पश्यत -

माता रुद्राणां दुहिता वसूनां
स्वसादित्यानाममृतस्य नाभिः ।
प्रनुवोचं चिकितुषे जनाय
मा गामनागामदितिं वधिष्ठ । (ऋग्वेद - ८.१०१.१४)

गौरियमष्टवसु - एकादशरुद्र - द्वादशादित्यान् दुहितृ - मातृ-स्वसृभावेन सम्बध्नाति । वसुरुद्रादित्यसम्बन्धित्वादेव पितृदेवतातोषिण्येषा

क्षीर-दधि सर्पिराद्यमृततुल्यसत्वाहारप्रदानेनामृतस्योत्पत्तिस्थानं भवति । इमां दोषरहितां साध्वीमन्नदात्रीं मातरं मा वधिष्ठ मा मारयत इत्यादिशतीयं श्रुतिः । 'देवीं देवेभ्यः पर्येयुषीं गामा माववृक्त मर्त्यो दभ्रचेताः' इत्यादिरूपिणी श्रुतिस्तु गोहननं निषेधन्ती गोहिंसकस्य मूढत्वम्, अल्पचेतस्त्वञ्चाभिप्रैति ।

'स्वयं महाभारतमपि उदघोषयत् -

न चासां मांसमश्नीयात् गवां पुष्टिं तथाप्नुयात्' इति (भारते. अनु. ११३-१८)

एकादश्यामन्नादानं निषेधन्ती काचन स्मृतिरेवमाह-

'वरं स्वमातृगमनं वरं गोमांसभक्षणम् ।
वरं हत्या सुरापानमेकादश्यन्नभोजात् ॥' (कृ.म., श्लो. १७८)

गोमांसभक्षणस्य स्वमातृगमनादिसमकक्ष्यतामुपदर्शयदिदं पुराणवाक्यं गोमांसभक्षणस्य सर्वनिन्द्यत्वं सर्वथा हेयत्वं चाभिप्रैति । श्रीमध्वाचार्यैः कृष्णामृतमहार्णवे श्लोकोऽयम् उदलेखि ।

गोमांसः नैव भक्ष्यः -

'गोमांसभक्षणस्याकर्तव्यते नास्ति सच्छास्त्रे विप्रतिपतिः । आचारेऽपि तथा । प्रातरुत्थाय मङ्गलदर्शनकाले कपिलां गां पश्यन्तो ग्रासमुष्टिं ददति स्मात्स्मत्पूर्वजाः । मध्याह्ने भोजनात्प्राक् अन्नादिकं किञ्चिद्गवे गोग्रासरूपेण निवेद्यैव भुञ्जते स्म । गवि गोपालकृष्णं विश्वान् देवांश्चानुसन्दधतः पूजयन्ति स्म । साम्प्रतिकेऽपि कालेऽयं सम्प्रदायः न सर्वात्मना लुप्तः ।

एवं स्थितेऽपि केचन गोमांसभक्षणे बद्धादराः सत्सम्प्रदायविद्वेषिणो वेदेष्वपि गोमांसभक्षणं विहितमित्यप्रबुद्धं प्रलपन्तः स्वात्मानं

पण्डितम्मन्यन्ते। किमत्र वचसि तथ्यमस्ति ? न खलु ! पश्यत। यज्ञान्ते गवाशिरस्य पानं वेदप्रणिहितम्। गवाशिरशब्देन गवां शिरच्छेदोऽभिमत इत्यभिप्रयन्ति ते। शिरश्छब्दाशिरशब्दयोर्भेदमप्यविजानतां पण्डितम्मन्या-नामहो वेदव्याख्याकौशलम् ! वस्तुतः सममानक्षीरमिलितः सोमरसो 'गवाशिर' इत्युच्यते । दधिमिलितः सोमरसः 'दध्याशिर' इत्यप्यभि-धीयते । 'गौर्न पदा स्प्रष्टव्या' इति गोः पादस्पर्शमपि निषेधन्ती श्रुतिः किं गोः शिरच्छेदं विदध्यात् ?

यागेष्वपि नास्ति गवालम्भनम्

गोमेधः, गोसवः, गवामयनम् इत्यादयः शब्दाः वैदिककर्मसु श्रुति-प्रसिद्धाः। अश्वमेधे अश्वालम्भनवत् गोमेधे गवालम्भनं स्यादेवेत्याकल-यन्ति ते। नैतदपि विचारसहम्। गोसवेत्यादि नामधेयं भवति यागस्य। तत्तन्नामधेये निमित्तमप्युल्लिखितं मीमांसाग्रन्थेषु- ''गो इति नामधेयम्, 'तद्यथा गावो सर्वदुधा भवन्ति' इत्यादेः। गां स्वर्गं सूते सुनोति इति वा। तिलोऽसि सोमदैवत्यो गोसवो इतिवत्।''

अयमत्र सारः। गोसवे गोमेधे वा नास्त्येव गवां बलिः। अत्र यागस्य नामधेयं गो इति। गावो यथा सर्वकामप्रपूरयित्र्यस्तथा एते यागा अपीत्येषां गोसव इत्यादि नामधेयम्। यद्वा गोशब्दस्य स्वर्गमर्थः। स्वर्गसाधनत्वादयं गोसवः । 'सोमदैवत्यो तिलः गोसवः' इत्युक्ते यथा स्वर्गसाधक इत्येवार्थस्तथात्राऽपि बोध्यः ।

दशसु मासेषु कर्तव्यो यागविशेषः 'गवामयनम्' । गवामयनमिति नामधेये बीजमाह श्रुतिः - 'गावो वा एतत्सत्रमासत । तासां दशसु मास्सु शृङ्गण्यजायन्त ।' इत्यादिना ।

रन्तिदेवस्य महानसः -

महाभारतस्य धर्मव्याधकौशिकसंवादान्तर्गतः रन्तिदेवस्य प्रसङ्गः- 'प्राचीनकालेऽपि मांसार्थं गवां वधः क्रियमाण आसीत्' इत्युपपादयतां मूलाधारः सम्प्रवृत्तः ।

'राजा रन्तिदेवः अतिथिसत्कारान्नदानादिषु बद्धादरः । यज्ञदीक्षितस्यास्य महानसे प्रत्यहं द्विसहस्रसंख्याका गावो मांसार्थं हन्यन्ते स्मेत्यर्थे 'अहन्यहनि वध्येते द्वे सहस्रे गवां तथा' इति वचनं साम्प्रतिके महाभारते दृश्यते । इदमभद्रं वचस्तेषां मूलाधारः ।

राजेन्द्रलाल् मिश्राख्यो दोषज्ञः स्वप्रणीते 'Beef in Ancient India' इति ग्रन्थे इमं रन्तिदेवप्रसङ्गं पुरस्कृत्य गोमांसभक्षणस्य पुरातनत्वमुपपादयामास । भारतीयविद्याभवनद्वारा प्रकटितः 'The History and Culture of the Indian people' इति प्रबन्धोऽपि रन्तिदेवस्य महानसे द्विसहस्राधिकगोवधः मांसार्थं प्रत्यहं क्रियमाण आसीदिति भावं पुष्णाति ।

रन्तिदेवप्रसङ्गस्यास्य याथार्थ्यपरिज्ञाने काचन सावधानचित्तता जागरूकता चापेक्ष्यते । अस्य हि रन्तिदेवस्य कथा पुराणान्तरेष्वपि बहुश उपलभ्यते । भागवते श्रूयते - रन्तिदेवः कदाचित् सदारपुत्रः उपवासव्रतमन्वतिष्ठत् । उपवासान्ते सम्प्राप्तं दिव्यान्नं सः स्वपत्नीपुत्रपरिवाराय परिवेषयामास । शेषभक्षणाय च प्रावर्तत । तदैव सम्प्राप्तो विप्रः कश्चन क्षुधाबाधितोऽन्नं ययाचे । बुभुक्षितो वृषलः शुनकश्चोपतस्थतुः । सर्वमन्नं तेभ्यो दत्वा क्षुद्बाधया राजा जलं पातुमुपचक्रमे । तदा पुल्कसः कश्चन जलमयाचत । तदन्तर्यामिणं चिन्तयन् राजा रन्तिदेवः जलमपि तस्मै प्रादात् । तदेवं परमसात्विको रन्तिदेवः निरपेक्षः योग-

संसिद्धश्च । एतस्य सहचारिणः सर्वे परमयोगिनः । तदेतादृशे रन्तिदेवे मांसार्थं गोहननरूपं दुष्कर्म कथं वा विभावयितुं शक्यम् ?

महाभारते एव सस्याहारिणां राज्ञां नामानि सङ्गृहीतानि । तथा ह्यानुशासनिके पर्वणि- 'रैवते रन्तिदेवेन वसुना सृञ्जयेन च' इत्यादिना रन्तिदेवेन सह त्रिंशदधिकराजर्षीणां नामोल्लिख्य 'एतैरन्यैश्च राजेन्द्र पुरा मांसं न भक्षितम्' इति मांससामान्यभक्षणं न कदाऽपि कृतमित्याह । येन रन्तिदेवेन वराहकुक्कुटमत्स्यादीनामनुमतमपि मांसं नाभक्षि कथममुना गोमांसस्य परिवेषणे गोवधे च व्यवस्था कल्प्येत ?

अस्त्वेवं नायं मांसभक्षक इति । किं तावता ? 'अहन्यहनि वध्येते' इति व्यासवाक्यस्य तु कः प्रतीकारः ? इत्यपि सन्दिहते युक्तिचतुराः ।

इदमत्र वक्तव्यम् - रन्तिदेवस्य गोमांसपाचनादिप्रसङ्गः व्यासवचनमध्ये प्रक्षिप्तो भाग इति । 'राज्ञो महानसे' इत्यारभ्य ये श्लोकास्ते गीताप्रेस् द्वारा प्रकटिते महाभारते न दृश्यन्ते । प्रक्षिप्तत्वेन निर्णीतान् भागान् कंसे प्रदर्शयन्ति अस्मिन् पुस्तके । ऐषमस्तु प्रक्षिप्तभागेऽपि न निर्दिष्टः । नीलकण्ठीयव्याख्योपेते पुस्तके नवश्लोका एते दृश्यन्ते चेदपि एषां श्लोकानां नीलकण्ठीयव्याख्या नास्ति । केषुचित् पुस्तकेष्वेते प्रक्षिप्तत्वेन कंसे प्रदर्शिताः । अन्यत्र 'राज्ञे महानसे' इति स्थाने 'राज्ञो महाध्वरे' इति पाठः ।

महानसो नाम पाकशाला । न हि पाकशालायां प्राणिवधः क्रियते । वध्यस्थानं तावद् ग्रामाद्बहिर्भवति । तत्र संस्कृतो मांसादिर्महानसं प्रत्यानीयते । 'राज्ञो महानसे पूर्वं वध्येते' इति त्वत्यन्तमस्वरसम् । अत एव केचन महाध्वरे इति पेठुः । परन्तु यागप्रक्रियासु द्विसहस्रसङ्ख्याकपशुबलियुक्तः कोऽपि यागः न दृष्टिपथमायाति । अतः केचन

द्वे सहस्रे तु बध्येते इति पठन्ति । दधिक्षीराद्यर्थं द्विसहस्राधिकगावस्तत्र महानससन्निधौ बध्यन्ते स्मेत्यर्थः । एतद्वचनमेव वबयोरभेदात् गोमांस-कुतूहलाद्वा वध्येते इति विपरिणतं चेत् 'कुर्युः कचिच्च व्यत्यासम्' इति तात्पर्यवचनस्यैतदन्यत् किञ्चन भयावहमुदाहरणं न स्यात् ।

यागेषु कदाचित् बलिदाने छागादिपशुभिः समं गौरपि स्थानमलभत । तदिदमज्ञानात् लोभाच्च प्रवृत्तमिति राजा विचक्नुः प्रत्यषेधयत् । तथाहि तद्वचनं भारते -

सुरा मत्स्या मधुमांसमासवं कृसरौदनम् ।
धूर्तैः प्रवर्तितं ह्येतत् नैतद्वेदेषु कल्पितम् ।।
मानात् मोहाच्च लोभाच्च लौल्यादेतत् प्रकल्पितम् ।।
विष्णुमेवाभिवाञ्छन्ति सर्वयज्ञेषु ब्राह्मणाः ।
पायसैः सुमनोभिश्च तस्यापि यजनं स्मृतम् ।।
यज्ञियाश्चैव वृक्षास्तु वेदेषु परिकल्पिताः ।
महासत्वैः शुद्धभावैः सर्वं देवार्हमेव तत् ।। (राजधर्मानुशासनपर्वणि)

उपसंहारः -

गावो लोकस्य मातरः । परोपकारार्थमेव ता दुहन्ति । गवामङ्गेषु संस्थिताः सर्वदेवाः । साक्षात् श्रीकृष्णोऽपि गां स्वपूजाधिष्ठानमाह-

सूर्योऽग्निर्ब्राह्मणो गावो वैष्णवः खं मरुज्जलम् ।
भूरात्मा सर्वभूतानि भद्रपूजापदानि मे ।। इति ।

(भागवतम्- ११.११.४२)

तेदेतासां पूजनीयतमानां गवां संरक्षणं पोषणञ्च सर्वत्र शान्तिं पुष्टिं तुष्टिञ्च विस्तारयति । पुण्यं श्रेयश्च तनोति ।

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MEDICO-LEGAL & OTHER ASPECTS IN PROTECTION OF COWS

Dr. Anil Sangli
Consultant Neurosurgeon
MBBS, DNB (General Surgery),
DNB (Neurosurgery)
S. Sripad
Certified Financial Planner[CM],
Personal Finance & Legal Advisor
B.Com, CA[I], LLM, AMFI,
NCFM, CFP[CM]

"*All living and non-living things have their own value*" – declares Sanaatana Dharma, popularly referred to as Hinduism in the modern era. It highlights the five aspects or elements of this physical world as an inter-related and an inter-woven combination, which in turn have led to such a wonderful place called 'earth'. It encompasses two distinctive constituents – living and non-living things. Sanaatana Dharma lays emphasis on the co-existential and co-relational aspects of all forms and species of this wonderful creation.

The Vedas are among the oldest sacred texts. **Natural history** in **India** has a long heritage with a recorded history going back to the Vedas. Evidence suggests that India with its diverse landscapes, fauna and flora along with other tropical colonies helped in creating an increased interest in natural history and was also enriched by older traditions of conservation, folklore, nature study and the arts.

Protection of animals became a serious business by the time of the Maurya dynasty in the fourth and third centuries B.C. The Mauryan emperor Ashoka (304 – 232 BC), embraced Buddhism in the latter part of his reign and brought about significant changes in his style of governance. He provided protection to fauna and even relinquished the royal

hunt. He was perhaps the first ruler to advocate conservation measures for wildlife and even had rules inscribed in stone edicts. The edicts proclaim that many followed the king's example in giving up the slaughter of animals.

According to ancient Indian texts, the value of cattle was very great during the Rig Vedic period. In the Ramayana, king Janaka's wealth was described by reference to the large number of herds that he owned. The possession of cattle in those days denoted wealth and a man was considered rich or poor according to the large or small number of cattle that he owned. The English words, "pecuniary" and "impecunious", are derived from the Latin root pecus or pecu, originally meaning cattle.

In a study by the Centre for Policy Studies pertaining to a British survey of 2,000 villages of Chengalpattu, found in the Thanjavur Tamil University, a detailed description as to every temple, pond, garden and grove in a locality is listed including meticulously recorded description on the occupation, family size, home and plot size of about 62,500 households. The records are especially useful for understanding how Hindu religious institutions were originally supported, and why they declined under British rule. The accounts detail a complete economic, social, administrative and religious picture of the society. Crop yields between 1762-66 are tallied. Per capita production of food in this region (which is of average fertility) was more than five times that achieved on average today. Lands called 'Manyam' were assigned for the support of various functions, including religious activities. It supported temples, academies of learning, dancers and musicians. A portion was also provided for institutions of other religions and creeds also. Between 1762 and 1766 there were villages which produced up to 12 tons of paddy a hectare. This level of productivity can be obtained only in the best of the Green Revolution areas of the country, with the most advanced, expensive and often environmentally ruinous technologies.

According to **Dr. Ramon De La Peña,** University of Hawaii, who is considered as one of the World's foremost experts on rice states : *"Such yields as 12 tons per hectare were definitely possible with the old methods and two crops a year. The best modern US production is eight to nine tons per hectare (one annual crop). The world average is presently three to five tons/hectare. Before the Green Revolution [which introduced new, high-yielding strains] the average was 1 to* ***1.5*** *tons/hectare. The Green Revolution worked in some areas but not in others. The short variety of rice developed for it grew just one meter high. To be productive, it needed fertilizer, and the fields had to be kept weed free. The old varieties were two meters high, not so susceptible to weed competition, resistant to insects and did not need fertilizer. If the new varieties are not managed correctly--with fertilizers, pesticides and insecticides--the harvest is less than with the old methods of minimum input. New is not always better."*

The Centre's Research highlights that India, and with it Hinduism, flourished in the not-so-distant past, without :

* Green Revolution
* Industrial Revolution
* Worker's Revolution

The study elaborates that the British government changed this system. The British taxes were so high there was no money left to support the Hindu administration or Hindu cultural establishments. That society, which was vibrant until the 18th Century, was dismantled and atomized by the British, **by force** and the diverse skills of the Indian people were pushed out of the public sphere and made to rust and decay.

Even Islamic scholars aver : *Islam gives no compulsive directive for killing of cow either for religious or mundane purposes.* Bahadur Shah 'Zafar', after regaining Delhi in 1857 for a brief interlude, made the killing of cow a capital offence.

Babur may have been an ardent Ghazi of Islam, but he, in his letter dated 935 Hijri, advocated his son Humayun to stop cow slaughter in India. As recorded in his famous firman of 1586, Akbar too completely forbade cow slaughter throughout his empire. Emperor Jehangir promulgated an order that on Sundays, when Akbar was born, and Thursdays, when Jehangir ascended to the throne, no animal should be sacrificed. Even the bigoted Aurangzeb always refrained from making cow-sacrifice during Bakr-Id.

In the pre-Independence India, the British shrewdly foisted the issue of cow-protection of Hindus. They were beef-eaters and had no compunctions about killing cows to meet their taste. To their pleasant surprise, they found they could co-opt the Muslims into that category and widen the latter's gulf with the Hindus. The first War of Independence in 1857 erupted as a sepoy mutiny, when an Indian section of the British army refused to teeth cartridges supposedly made from cow/pork fat.

Throughout its timeless history, the way of life we call Hindu has been one of the most secure inheritances in the world. There were very few individual failures in it. It coped perfectly with life and the world in which it lived. Religions protect themselves through an inheritance of beliefs, each differently formulated one from another and become the foundation of discord, violence and war. Hinduism has never needed to do this too literally because of the Hindu awareness that finally all beliefs are false until they become an experience after which they are no longer beliefs but truth.

What have we inherited today ? Political Partition & Democracy

The Article 48 of the Constitution says: *"The State shall endeavor or organize agriculture and animal husbandry on modern and scientific lines and shall, in particular, take steps for preserving and improving the breeds, and prohibiting the*

slaughter of cows and calves and other milch and draught cattle"

Article 48 consists of two parts : The first part enjoins the State to "**Endeavour to organize agricultural and animal husbandry**" and that too "**on modern and scientific lines**". The emphasis is not only on 'organization' but also on 'modern and scientific lines'. The subject is 'agricultural and animal husbandry'. The second part of Article 48 enjoins the State, de hors the generality of the mandate contained in its first part, to take steps, in particular, "**for preserving and improving the breeds and prohibiting the slaughter of cows and calves and other milch and draught cattle**".

In a joint-study report on the draughtability of bullocks above 16 years of age, conducted by the Gujarat Agricultural University Veterinary College, Anand & the Department of Animal Husbandry, Ahmedabad, wherein it considered the following factors :

1. Farmer's persuasion
2. Age, body measurement and body weight
3. Horsepower generation/Work output
4. Physiological responses
5. Hemoglobin concentration
6. Distress symptoms

It was suggested that majority (93%) of the aged bullocks above 16 years of age were still useful to farmers to perform light and medium draft works.

The Research paper on Food Security and Nutrition (Chapter 3 in India Vision 2020) states that there is a clear pointer to the fact that desirable diet and nutrition are not necessarily associated with non-vegetarian diet and that too originating from slaughtering cow progeny. Beef contributes only 1.3% of the total meat consumption pattern of the Indian society. Consequently a prohibition on the slaughter of

cattle would not substantially affect the food consumption of the people.

The findings of the joint-study revealed that a total ban on the slaughter of she-buffaloes, bulls and bullocks (cattle or buffalo) after they cease to be capable of yielding milk or of breeding or working as draught animals *cannot be supported as reasonable in the interest of the general public*

The matter of possessing religious sentiments and feelings is one related to that particular strata who would like to follow the same and in a democracy each religion has got its own status, beliefs and traditions. A democracy cannot promulgate different attitudes of behavior under the constitution, for different religions and belief systems. It has to show a courage of equanimity to all the religions. Just because one religion or faith does not support my faith or religious beliefs, does not mean that my faith is more disgraced. Especially, when a faith which propagates non-killing of a species, it adds more justification that protecting that animal or its progeny is more of a delightful behavior than to think otherwise. A matter which usually being posed is : 'Why only cow? Why not any other animal be treated in the same manner?'. A valid question, but, each faith – be it religious, social, cultural or national – has its own hierarchy and ways of showing respect under its own belief systems.

For example, our country is India and we respect India. We are proud to be Indians and we boast of such a continued cultural heritage which is not only rich, but also vibrant and varied. In this context, how would treat the Indian national flag ? Certainly, with a sense of respect. If one sees the tricolor, a true Indian, rises up and salutes the flag. When one hears the national anthem, he stands up to respect the anthem. Is this not a belief system, a faith and a sense of respect being shown ? True. But, there are certain elements who are anti-national and certain countries who are against our mother land and we have witnessed how they have dis-

graced our nation, our anthem and our flag. Does it in anyway cause us lose our sense of pride towards our mother land or our flag ? Certainly NO. My belief system and regard to my mother land is purely my privilege and I feel that it is an act of pride for me to honor my country, by saluting my nation's flag.

The logical question, made easy to be understandable is, does the tri-color flag itself is India ? If the tri-color flag itself is India, then it leads to a situation wherein, wherever the Indian flag is hoisted, we have to see that it is India. But, is this feeling, a practical one ? Then, what am I saluting ? The salutation is to my mother land India and this India is REPRESENTED by way of the tri-color flag. The tri-color flag in itself is not India, but represents India and hence a salute made to the flag represents a salute or honor made to India. In the same manner, a cow is a representation of God. It in itself is not God. A salutation or reverence shown to a cow is a reverence shown to God. This is the logic behind salutation.

As stated earlier, an enemy of our nation or persons who are against our nation, try to do acts which are not done by a patriot. Just because such person/s commit act/s which are against our feelings of reverence, does it in anyway reduce our reverence to our mother land ? No. Why ? Because, I do not concur to such beliefs which goes against our motherland and I am not resorting into any harmful act/s by revering my mother land. On the contrary, a person who is against my mother land, does act or acts which harms many people. We are witnessing these situations in our daily lives. Would anyone support harming done to our own nation ? Certainly No. But, the enemy does an act which harms the nation. Just because he acts in a manner which harms my nation, it does not necessarily mean that I should join with him. I value, revere and respect my mother land and to represent that feeling, I bow to the tri-color flag. In our

recent memory, we can just remember how the enemy country's person was provided death sentence for going against India. We support such act of the judiciary. Why ? It is our country which is important and respected and any act against such respect is condemned.

In a like manner, the cow being a representation of my faith and God, whatever being stated by any person who is against my faith, shall not be given credence by me. I try to protect my symbol of God – in this case, the cow- in the same manner as I protect my country and show reverence by saluting the tri-color flag.

The next question is, why is the tri-color flag sacred ? Can it be treated like any other cloth or other material ? The big answer is No. A separate code called the Flag Code of India exists, which details the duties of every citizen with respect to the flag. All citizens of India have to abide by this code. Even the design and manufacturing process for the national flag is regulated by three documents issued by the Bureau of Indian Standards (BIS). The Display and usage of the flag is governed by the Flag Code of India, 2002 ; the Emblems and Names (Prevention of Improper Use) Act, 1950 and the Prevention of Insults to National Honour Act, 1971. All of the flags are made out of khadi cloth of silk or cotton. Even when the Indian flag is hoisted along with other nation's flags, a placement protocol for the Indian flag is enacted, which states that if two national flags are displayed on crossed staffs, the hoists must be towards each other and the flags must be fully spread out. When the Indian flag is flown on Indian territory along with other national flags, the general rule is that the Indian flag should be the starting point of all flags. The flag, when carried in a procession or parade or with another flag or flags, should be on the marching right or alone in the centre at the front. These are codes which every citizen has to abide and one has to abide by these codes, which in itself represents reverence to the nation.

In the same manner, a religious text imposes certain conditions on its believers, which are being abided by those who accept such faiths and protection of cows, reverence shown to cows are all part of the belief system and it has to be followed in the same manner as one follows the code of a nation. Just as I do not side an enemy and go against the country, I also do not side a person who is against the protection of cow and go against my faith. An enemy's view of my country is not honorable by me and a view of a person against my faith, is equally not honorable by me.

India, since its ancient times was known for showing compassion not only to human beings, but also to animals. In this endeavor, the Government of India has enacted the Prevention of Cruelty to Animals Act 1960. The Wildlife Protection Act 1972 is a very strong law banning cattle from being taken from one state to another for slaughter. Unfortunately, since nobody in authority knows about this law, lakhs of cattle are thrown helplessly into trucks and taken to slaughterhouses in other states.

The law of our land provides for protection and humane treatment of animals, as citizens of India it is our fundamental duty to enforce these laws to protect the helpless animals who suffer in the name of Religion, Science, Health, Commerce etc. The duties of a citizen includes lodging an FIR in the nearest Police Station and the Supreme Court has made it mandatory for the police to register First Information Reports (FIR). If there is an SPCA branch in your area, lodge a written complaint with them and take Inspectors to the site. A High Court can issue a Writ in the nature of mandamus, if any officer does not co-operate in this regard.

The American Institute for Cancer Research and the World Cancer Research Fund released the most comprehensive review ever compiled on nutrition and cancer risk. Many foods are linked to cancer, the report confirmed. The

report's conclusion was based on 44 case-control studies (in which the diets of individuals with cancer were compared with those of individuals who did not have cancer, but who were similar in other respects) and 14 cohort studies (in which the diets of individuals were assessed before cancer onset, and the individuals were followed over time to track diet patterns and cancer risk). The risk of colorectal cancer increases, on average, by 21 percent for every 50 grams of processed meat consumed daily. A 50-gram serving is about the size of a typical hot dog. Some studies have also linked processed meats to cancer of the esophagus, lung, stomach, and prostate, but evidence is more limited than for colorectal cancer.

PCRM dietitian Susan Levin, M.S., R.D., and certified health counselor Jill Eckart, C.H.H.C., visited Capitol Hill this spring to present a cooking demonstration for congressional staffers looking to improve their health. Ms. Levin's presentation emphasized the importance of eating plant-based meals low in fat and high in fiber. Studies show that people who follow a plant-based diet have lower rates of obesity, heart disease, diabetes, and cancer than their omnivorous peers. "When you choose beans, grains, fruits, and vegetables as the base of any meal, you get all the health benefits, limited fat and calories, and no cholesterol," Ms. Levin said. "Vegan meals can help prevent the deadliest chronic diseases in our country."

Satisfying the world's ever-increasing appetite for meat has meant that billions of animals are confined, abused, and eventually slaughtered. Environmentalists have sounded the alarm, showing that the global mass of living, breathing, belching, flatulating animals on farms are responsible for 37 percent of methane emissions. Methane is an even more potent greenhouse gas than carbon dioxide. From a medical standpoint, the alarm bells have been ringing for decades. For many years, Americans have had a shorter life expectancy compared with people in Japan where diets were based

on rice rather than meat. This difference is being erased as meaty diets spread to Asia and weight problems, diabetes, cancer, and heart disease follow in their wake. While health authorities may disagree on various details of healthy nutrition, one point has been settled beyond question: Hot dogs and other processed meats cause cancer. Yes, that all-beef frank may be as American as baseball and backyard picnics, and it is an easy sell to kids. But America's astronomical colorectal cancer rates are inextricably linked to diet—and at the top of the list of culprits is processed meat.

Processed meats are not the only foods linked to cancer. But our willingness to address this obvious health threat is an index to how seriously we take the health of our children – says Neal D. Barnard, M.D., President of PCRM. As part of the Children's Lifestyle and School-Performance Study, researchers in Canada looked at 4,589 fifth-grade students to examine the link between diet quality and academic performance. Food frequency questionnaires were compared with the results of a standardized test given to all fifth-grade students in Canada. The results showed that children who ate more fruits and vegetables and less fat—indicating a high-quality diet—also experienced increases in academic performance.

Harvard researchers analyzed dietary assessments from 18,555 women trying to become pregnant in the Nurses' Health Study II and found that adding one serving of meat per day was associated with a 32 percent greater risk of infertility. After adjusting for confounding factors, women who consumed the most total protein were at 41 percent greater risk of ovulatory infertility than those who consumed the least. Women with the highest animal protein intake had a 39 percent increased risk, while those with the highest vegetable protein intake had a 22 percent decreased risk for ovulatory infertility.

In a 2005 article, the The Women's Healthy Eating and

Living (WHEL) investigators found that participants with the highest carotenoid concentrations in their blood—showing that they really were eating their vegetables and fruits—had a 43 percent lower risk of either cancer recurrence or a new primary breast cancer, compared with women whose carotenoid levels were lower.

Many Americans are already breaking the meat habit to cut their cholesterol, lose weight, or build their stamina. An average meat-eater can trim 20 pounds or more by switching to a plant-based diet. Detailed medical studies have shown that, like nonsmokers, people who skip the meat course require fewer doctor visits, fewer operations, and fewer prescriptions.

T.Colin Campbell, Ph.D., a Cornell University researcher and author of the groundbreaking book *The China Study*, described the lessons learned from more than 40 years of research into the links between diet and disease. His landmark Oxford-Cornell-China Study on Diet and Health showed that plant-based diets explain the low rates of heart disease, diabetes, and cancer in certain areas of rural China. Those lessons, Dr. Campbell said, should be applied in the United States. "Nutrition, if properly understood, can be a major solution to the medical care cost problem," stated Dr. Campbell adding that a low-fat, plant-based diet has been shown to prevent, suspend, or cure a wide range of diseases from diabetes to Alzheimer's disease.

Vegan athlete Brendan Brazier began experimenting with vegan diets to enhance his athletic performance in 1990. He said that a vegan diet allows him to recover faster and therefore train harder, and it has also improved his mental clarity. He won the Canadian 50km Ultra Marathon Championships in Toronto and set a new course record of 3:10:52.

The uses of cow milk are many. It is stated that when the cow is milked, the milk coming out in the beginning contains

only 2% fat which is good for old people and patients. The milk coming out next, contains 4% fat which is advisable for the growing children. The milk coming out in the last containing 10% fat is advisable for the calf, pregnant women and hard-working people. When the milk is turned into curd the top layer contains 50% fat which is good for pregnant women and lean and thin people. Curd in the bottom contains only 5% fat recommended for obese people, heart patients and diabetics. The middle portion of the curd contains 20 to 25% fat which is good for growing children.

In this context, it would be of great interest to take note of a process, which is popular in Africa. The process has been explained as follows :

"Collect animal dung (fresh dung), put it in a sack, and tie it securely. Suspend the bag in a drum of urinated water. The sack should contain 40-50 kgs dung, the drum should have about 200 lbs. of water containing adequate quantity of animal urine. Use a stick to suspend the bag. Move the stick up and down to stir the mixture and to quicken the release of nutrients. Do this every three days. Once the nutrients are fully released keep the water for 10-15 days. The liquid manure shall be ready for use, when the color of the water changes to dark brown. The liquid manure is ideal for top-dressing of growing crops. It should be around the roots of the plants. Before use, the manure should be diluted in the ratio of 1:2. The above process makes every animal, even old or barren, economically viable, since animal, whether cow or buffalo, horse or donkey can provide about 1,500 liters of concentrated liquid manure in a year, from its dung and urine, which if valued, on the basis of the cost of chemical fertilizer, chemical pesticides and better return on investment to the farmer, shall be worth thousands yearly and thus any farmer can earn much more than the expenditure he incurs in maintaining the animal".

It has been reported that in the US, the land available to

each person is around 14 acre; in India it is around 0.70 acre. A tractor consumes diesel, creates pollution, doesn't eat grass nor produces dung for manure. So for Indian conditions ploughing is still ideal. Even Albert Einstein, in a letter to Sir CV, Raman, wrote: "Tell the people of India, that if they want to survive and show the world path to survive, then they should forget about tractor and preserve their ancient tradition of ploughing."

In a **Prospective Study of Red and Processed Meat Intake in Relation to Cancer Risk**, as per the authors *Amanda J. Cross, Michael F. Leitzmann, Mitchell H. Gail, Albert R. Hollenbeck, Arthur Schatzkin, Rashmi Sinha*, state *"Red meat and processed meat have been associated with carcinogenesis at several anatomic sites, but no prospective study has examined meat intake in relation to a range of malignancies. We investigated whether red or processed meat intake increases cancer risk at a variety of sites. We prospectively investigated red and processed meat intake in relation to cancer incidence in a cohort of approximately half a million men and women enrolled in the National Institutes of Health (NIH)-AARP (formerly known as the American Association for Retired Persons) Diet and Health Study. This study's large size facilitated the investigation of comparatively rare cancers that have not yet been prospectively investigated".*

The Methods & findings and the conclusion, as per the study follows :

"Methods and Findings

The National Institutes of Health (NIH)-AARP (formerly the American Association for Retired Persons) Diet and Health Study is a cohort of approximately 500,000 people aged 50–71 y at baseline (1995–1996). Meat intake was estimated from a food frequency questionnaire administered at baseline. Cox proportional hazards regression was used to

estimate hazard ratios and 95% confidence intervals within quintiles of red and processed meat intake. During up to 8.2 y of follow-up, 53,396 incident cancers were ascertained. Statistically significant elevated risks (ranging from 20% to 60%) were evident for esophageal, colorectal, liver, and lung cancer, comparing individuals in the highest with those in the lowest quintile of red meat intake. Furthermore, individuals in the highest quintile of processed meat intake had a 20% elevated risk for colorectal and a 16% elevated risk for lung cancer.

Conclusions

Both red and processed meat intakes were positively associated with cancers of the colorectum and lung; furthermore, red meat intake was associated with an elevated risk for cancers of the esophagus and liver"

In another study entitled **Meat consumption and fatal ischemic heart disease** conducted by Snowdon DA, Phillips RL, Fraser GE, it has been found and stated as *: "Meat consumption was positively associated with fatal ischemic heart disease in both men and women. This association was apparently not due to confounding by eggs, dairy products, obesity, marital status, or cigarette smoking. The positive association between meat consumption and fatal ischemic heart disease was stronger in men than in women and, overall, strongest in young men. For 45- to 64-year-old men, there was approximately a threefold difference in risk between men who ate meat daily and those who did not eat meat. This is the first study to clearly show a dose-response relationship between meat consumption and ischemic heart disease risk".*

Heterocyclic Amines in Cooked Meats

Research has shown that cooking certain meats at high temperatures creates chemicals that are not present in uncooked meats. A few of these chemicals may increase can-

cer risk. For example, heterocyclic amines (HCAs) are the carcinogenic chemicals formed from the cooking of muscle meats such as beef, pork, fowl, and fish. HCAs form when amino acids (the building blocks of proteins) and creatine (a chemical found in muscles) react at high cooking temperatures. Researchers have identified 17 different HCAs resulting from the cooking of muscle meats that may pose human cancer risk.

Research conducted by the National Cancer Institute (NCI) as well as by Japanese and European scientists indicates that heterocyclic amines are created within muscle meats during most types of high temperature cooking.

Recent studies have further evaluated the relationship associated with methods of cooking meat and the development of specific types of cancer. One study conducted by researchers from NCI's Division of Cancer Epidemiology and Genetics found a link between individuals with stomach cancer and the consumption of cooked meats. The researchers assessed the diets and cooking habits of 176 people diagnosed with stomach cancer and 503 people without cancer. The researchers found that those who ate their beef medium-well or well-done had more than three times the risk of stomach cancer than those who ate their beef rare or medium-rare. They also found that people who ate beef four or more times a week had more than twice the risk of stomach cancer than those consuming beef less frequently. Additional studies have shown that an increased risk of developing colorectal, pancreatic, and breast cancer is associated with high intakes of well-done, fried, or barbequed meats.

Four factors influence HCA formation: type of food, cooking method, temperature, and time. HCAs are found in cooked muscle meats; other sources of protein (milk, eggs, tofu, and organ meats such as liver) have very little or no HCA content naturally or when cooked. Temperature is the most

important factor in the formation of HCAs. Frying, broiling, and barbecuing produce the largest amounts of HCAs because the meats are cooked at very high temperatures. One study conducted by researchers showed a threefold increase in the content of HCAs when the cooking temperature was increased from 200° to 250°C (392° to 482°F). Oven roasting and baking are done at lower temperatures, so lower levels of HCAs are likely to form, however, gravy made from meat drippings does contain substantial amounts of HCAs. Stewing, boiling, or poaching are done at or below 100°C (212°F); cooking at this low temperature creates negligible amounts of the chemicals. Foods cooked a long time ("well-done" instead of "medium") by other methods will also form slightly more of the chemicals.

Barry M. Popkin, a professor of global nutrition at the University of North Carolina, who wrote an editorial accompanying the study to examine whether regularly eating beef or pork increases mortality, states "*This is a slam-dunk to say that, 'Yes, indeed, if people want to be healthy and live longer, consume less red and processed meat*". There are many explanations for how red meat might be unhealthy: Cooking red meat generates cancer-causing compounds; red meat is also high in saturated fat, which has been associated with breast and colorectal cancer; and meat is high in iron, also believed to promote cancer. People who eat red meat are more likely to have high blood pressure and cholesterol, which increases the risk of heart disease. Processed meats contain substances known as nitrosamines, which have been linked to cancer.

Walter Willett, a nutrition expert at the Harvard School of Public Health says,"*The take-home message is pretty clear. It would be better to shift from red meat to white meat such as chicken and fish, which if anything is associated with lower mortality.*" "*You can be very healthy being a vegetarian, but you can be very healthy being a non-vegetarian if you keep*

your red-meat intake low," Willett said. *"If you are eating meat twice a day and can cut back to once a day there's a big benefit. If you cut back to two or three times a week there's even more benefit. If you eliminate it entirely, there's a little more benefit, but the big benefit is getting away from every-day red-meat consumption."*

The World Health Organization has determined that dietary factors account for at least 30 percent of all cancers in Western countries and up to 20 percent in developing countries. When cancer researchers started to search for links between diet and cancer, one of the most noticeable findings was that people who avoided meat were much less likely to develop the disease. Large studies in England and Germany showed that vegetarians were about 40 percent less likely to develop cancer compared to meat eaters. In the United States, researchers studied Seventh-day Adventists, a religious group that is remarkable because, although nearly all members avoid tobacco and alcohol and follow generally healthful lifestyles, about half of the Adventist population is vegetarian, while the other half consumes modest amounts of meat. This fact allowed scientists to separate the effects of eating meat from other factors. Overall, these studies showed significant reductions in cancer risk among those who avoided meat. In contrast, Harvard studies showed that daily meat eaters have approximately three times the colon cancer risk, compared to those who rarely eat meat.

A number of hypotheses have been advanced to explain the connection between meat consumption and cancer risk. First, meat is devoid of fiber and other nutrients that have a protective effect. Meat also contains animal protein, saturated fat, and, in some cases, carcinogenic compounds such as heterocyclic amines (HCA) and polycyclic aromatic hydrocarbons (PAH) formed during the processing or cooking of meat. HCAs, formed as meat is cooked at high tempera-

tures, and PAHs, formed during the burning of organic substances, are believed to increase cancer risk. In addition, the high fat content of meat and other animal products increases hormone production, thus increasing the risk of hormone-related cancers such as breast and prostate cancer.

It has been reported that countries with a higher intake of fat, especially fat from animal products, such as meat and dairy products, have a higher incidence of breast cancer. In Japan, for example, the traditional diet is much lower in fat, especially animal fat, than the typical western diet, and breast cancer rates are low. In the late 1940s, when breast cancer was particularly rare in Japan, less than 10 percent of the calories in the Japanese diet came from fat. The American diet is centered on animal products, which tend to be high in fat and low in other important nutrients, with 30 to 35 percent of calories coming from fat. When Japanese girls are raised on westernized diets, their rate of breast cancer increases dramatically. Even within Japan, affluent women who eat meat daily have an 8.5 times higher risk of breast cancer than poorer women who rarely or never eat meat. One of the proposed reasons is that fatty foods boost the hormones that promote cancer.

Harvard researchers conducted a prospective analysis of 90,655 premenopausal women, ages 26 to 46, enrolled in the Nurses' Health Study II and determined that intake of animal fat, especially from red meat and high-fat dairy products, during premenopausal years is associated with an increased risk of breast cancer. Increased risk was not associated with vegetable fats.

Researchers at the Ontario Cancer Institute conducted a meta-analysis of all the case-control and cohort studies published up to July 2003 that studied dietary fat, fat-containing foods and breast cancer risk. Case-control and cohort study analyses yielded similar risk results, with a high total fat intake associated with increased breast cancer risk.

Significant relative risks for meat and saturated fat intake also emerged, with high meat intake increasing cancer risk by 17 percent and high saturated fat intake increasing cancer risk by 19 percent.

Prostate Cancer :

Prostate cancer is one of the leading cancers among men in the U.S., and researchers have explored a number of possible dietary factors contributing to prostate cancer risk. These include dietary fat, saturated fat, dairy products, and meat, as well as dietary factors that may decrease risk, such as the consumption of carotenoids and other antioxidants, fiber, and fruit. As with breast cancer risk, a man's intake of dietary fat, which is abundant in meat and other animal products, increases testosterone production, which in turn increases prostate cancer risk. One of the largest nested case-control studies, which showed a positive association between prostate cancer incidence and red meat consumption, was done at Harvard University in an analysis of almost 15,000 male physicians in the Physicians' Health Study. Although this study primarily analyzed plasma fatty acids and prostate cancer risk, the authors found that men who consumed red meat at least five times per week had a relative risk of 2.5 for developing prostate cancer compared to men who ate red meat less than once per week. The most comprehensive dietary cohort study on diet and prostate cancer risk reported on nearly 52,000 health professionals in Harvard's Health Professionals Follow-Up Study, which completed food frequency questionnaires in 1986. The report, based on 3 to 4 years of follow-up data, found a statistically significant relationship between higher red meat intake and the risk of prostate cancer, with red meat as the food group with the strongest positive association with advanced prostate cancer. These and other study findings suggest that reducing or eliminating meat from the diet reduces the risk of prostate cancer.

Although not as extensively studied as breast, colon, and prostate cancer risk, a number of studies have concluded that meat consumption may play a significant role in kidney and pancreatic cancer risk. Three of eight case-control studies examining the relationship between renal cell carcinoma and meat consumption found a statistically significant increase in risk with a high consumption of meat. In addition, a prospective study in Japan found that people consuming meat daily had higher death rates from kidney cancer than those eating meat less frequently.

Pancreatic cancer is relatively uncommon, yet it is frequently fatal, with fewer than 20 percent of cases surviving for one full year. Daily meat intake has been shown to be associated with increased pancreatic cancer risk in a number of prospective, cohort, and case-control studies. Some of these studies have singled out beef and pork consumption and have concluded there is a higher risk for pancreatic cancer with a higher intake of these foods. Dietary fat, saturated fat, and protein intake has not demonstrated a relationship with pancreatic cancer risk, however. This finding implies that cooking methods, and possibly HCA and PAH formation in cooked meat, might explain the association as well as some of the inconsistencies in data that show a relationship between meat in the diet and pancreatic carcinogenesis.

"*According to a study published in the Archives of Internal Medicine, a high intake of red or processed meat increases the risk of death. In contrast, those consuming white meat had a decreased risk of both total mortality and cancer mortality*", writes Walter Jessen in his article entitled 'Meat Consumption and Mortality Risk'. "Researchers prospectively (meaning in real time) investigated red, white and processed meat consumption as risk factors for total mortality, cancer mortality and cardiovascular disease (CVD) mortality. The dietary habits of more than a half-million men and

women aged 50 to 71 years were assessed in 1995 using a 124-item food frequency questionnaire. Cohort members were then followed-up over a 10 year period (i.e. from 1995 to 2005). Red meat intake was calculated using information on the frequency of consumption and portion size for all types of beef and pork, including steak, hamburger, hotdogs, cold cuts, ham, pork sausage, liver and bacon as well as meats in foods such as pizza, chili, lasagna and stew. White meat included chicken, turkey, fish, poultry cold cuts, chicken mixtures, canned tuna, low-fat sausages and low-fat hotdogs made from poultry. Processed meat included bacon, red meat sausage, poultry sausage, luncheon meats (red and white meat), cold cuts (red and white meat), ham, regular hotdogs and low-fat hotdogs made from poultry. Although components making up red or white and processed meats can overlap (e.g. bacon, ham, cold cuts, etc.), the meat groups were not used in the same statistical models and are not duplicated in any one analysis". **Results** - Over the 10 year follow-up period from 1995 to 2005, there were 47,976 male deaths and 23,276 female deaths. The scientists found that individuals in the highest group of red meat intake tended to consume a slightly lower amount of white meat but a higher amount of processed meat compared with those in the lowest group.

Red meat : Overall, there was an increased risk of total mortality, cancer mortality and cardiovascular disease mortality in both men and women. Based on a 2000 calorie/day diet, men eating 4.8 ounces (136.2 grams) of red meat daily had a 31% increased risk of mortality over a given decade than men that consumed just 0.7 ounces (18.6 grams). Women eating 4.6 ounces (131.8 grams) of red meat daily had a 36% increased risk of mortality over a given decade than women who consumed just 0.6 ounces (18.2 grams)

White meat : Men and women who consumed *less white meat* (those in Q5 compared to Q1) had a decreased risk of

total mortality and cancer mortality. For men and women with higher intake of white meat, there was a small increase in risk for cardiovascular disease mortality. Based on a 2000 calorie/day diet, men eating 2.2 ounces (61.8 grams) of white meat daily had an 8% decreased risk of mortality over a given decade that men who consumed 2.6 ounces (73.2 grams). Women eating 2.5 ounces (70.6 grams) of white meat daily also had an 8% decreased risk of mortality over a given decade that women who consumed 2.6 ounces (74.8 grams).

Conclusions :

The researchers calculated that 11% of the deaths in men and 16% of the deaths in women could be prevented if people decreased their red meat consumption to the level consumed by the first quintile (Q1).

A quote from the article of Sally Deneen, "Cardiologist William C. Roberts, hails from the famed cattle state of Texas, but he says this without hesitation: Humans aren't physiologically designed to eat meat. "I think the evidence is pretty clear. If you look at various characteristics of carnivores versus herbivores, it doesn't take a genius to see where humans line up," says Roberts, editor in chief of The American Journal of Cardiology and medical director of the Baylor Heart and Vascular Institute at Baylor University Medical Center in Dallas. © Stephen Kroninger. As further evidence, Roberts cites the carnivore's short intestinal tract, which reaches about three times its body length. An herbivore's intestines are 12 times its body length, and humans are closer to herbivores, he says".

In an article in www.whfoods.com, it is stated – " A prospective study published in the December issue of the *Journal of the American Dietetic Association* gives parents yet another reason to regularly include low-fat dairy products such as low fat cow's milk in their children's healthy way of eating given the rate at which childhood obesity is rising in

the West: consumption of calcium-rich foods was found to be negatively correlated with body fat.

According to the *New England Journal of Medicine*, childhood obesity has reached epidemic proportions in the U.S., with the number of overweight children more than doubling in the last three decades, and the International Obesity Task Force recently reported that in the UK, childhood obesity is already three times higher than it was just over 10 years ago.

In this prospective longitudinal study, researchers at the University of Tennessee assessed the height, weight and dietary intake of 52 children (27 girls and 25 boys), starting when the children were 2 months of age and following them for 8 years. Dietary calcium and polyunsaturated fat intake were negatively related to per cent of body fat, while total dietary fat or saturated fat intake and amount of sedentary activity (hours/day) were positively correlated.

Earlier studies have also reported a negative association between calcium intake and body fat accumulation during childhood and between calcium intake and body weight at midlife. Each 300 mg increment in regular calcium intake has been consistently associated with approximately 1 kg less body fat in children and 2.5-3.0 kg lower body weight in adults. Taken together these data suggest that increasing calcium intake by the equivalent of two dairy servings per day could reduce the risk of overweight substantially, perhaps by as much as 70 percent. The current study's lead author, Dr. Jean Skinner, advised that children should be encouraged to regularly eat calcium-rich foods, such as low fat milk and yoghurt and to increase physical activity. In addition, Dr. Skinner recommended that carbonated soft drinks and other nutrient-poor beverages be restricted since children's intake of carbonated beverages and other sweetened drinks was found to be negatively related to their calcium intake".

Further research articles, as quoted in the web are provided here under :

Trying to lose weight, especially around the midsection? A study published in the April 2004 issue of *Obesity Research* suggests that eating more calcium-rich foods, especially low fat dairy foods such as cow's milk, yogurt and kefir, may really help.

In this study, 41 obese subjects, 32 of whom completed the study, were divided into three groups and put on diets designed to result in the loss of one pound per week for 24 weeks. All diets contained the same number of calories and were designed to provide subjects with a calorie deficit of 500 calories per day.

The first group received a low (430 mg/day) calcium diet. The second group got the same diet with enough supplemental calcium to bring their daily intake up to 1200 mg. And the third group ate a diet with enough dairy foods to provide about 1100 mg calcium each day. At the conclusion of the study, the low calcium group had lost almost 15 pounds, the high calcium group 19 pounds, and the high dairy foods group 24 pounds. Plus, fat lost from the midsection represented an average of 19% of total fat loss in those on the low calcium diet, 50% of the fat lost in those on the high calcium diet, and 66% of the fat lost in those getting their calcium from dairy foods.

Dairy Foods Protective against Metabolic Syndrome

Including milk and other dairy products in your healthy way of eating may reduce your risk of metabolic syndrome by up to 62%, shows the 20-year Caerphilly prospective study involving 2,375 Welsh men ranging in age from 45-59. Researchers have proposed that conjugated linolenic acid (a healthy fat found in greatest amounts in dairy foods from grass fed cows) may improve insulin action and reduce blood glucose levels. J Epidemiol Community Health. 2007 Aug;61(8):695-8.

Practical Tip: Enjoy a pint of milk and/or a serving of yogurt, cottage cheese or cheese daily. Men who drank a daily pint of milk in the Caerphilly study reduced their risk of metabolic syndrome by 62%. Regular consumption of other dairy products, such as yogurt and cheese, reduced metabolic syndrome risk by 56%.

Dairy Foods' Calcium Protective against Breast Cancer

When French researchers analyzed the dietary intakes of 3,627 women using five 24-hour records completed over the course of 18 months, those with the highest average dairy intake had a 45% lower risk of developing breast cancer than women with the lowest average intake. When only pre-menopausal women were considered, benefits were even greater-those with the highest average dairy intake had a 65% reduction in breast cancer risk.

Analysis indicates the calcium provided by dairy foods is the reason why. Increasing calcium intake was associated with a 50% reduction in breast cancer risk for the whole population, and a 74% reduction for pre-menopausal women. Ann Nutr Metab. 2007;51(2):139-45. Epub 2007 May 29. '
Practical Tip: If you are allergic to dairy foods made from cow's milk, you may be able to tolerate those made from goat's or sheep's milk. You can also increase your calcium intake by making sesame seeds; spinach; blackstrap molasses; and collard, turnip or mustard greens, regular additions to your healthy way of eating. The calcium supplied by cow's milk also plays a role in many other vital physiological activities, including blood clotting, nerve conduction, muscle contraction, regulation of enzyme activity, cell membrane function and blood pressure regulation. Because these activities are essential to life, the body utilizes complex regulatory systems to tightly control the amount of calcium in the blood, so that sufficient calcium is always available. As a result, when dietary intake of calcium is too low to

maintain adequate blood levels of calcium, calcium stores are drawn out of the bones to maintain normal blood concentrations--which is where vitamin D, with which cow's milk is fortified-comes in'

Dairy Foods Better than Calcium Supplements for Growing Girls' Bones

For young girls going through the rapid growth spurts of puberty, getting calcium from dairy products, such as cow's milk, may be better for building bone than taking a calcium supplement, suggests a study published in the November 2005 issue of the *American Journal of Clinical Nutrition.*

Finnish researchers enrolled 195 healthy girls aged 10-12 years and divided them into 4 groups. One group was given supplemental calcium (1000 mg) + vitamin D3 (200 IU) each day. The second group received only supplemental calcium (1000 mg/day). The third group ate cheese supplying 1,000 mg of calcium each day, and the fourth group was given a placebo supplement.

At the beginning and end of the study, DEXA (dual-energy X-ray absorptiometry) scans were run to check bone indexes of the hip, spine, and whole body, and the radius and tibia were checked by peripheral quantitative computed tomography.

At the conclusion of the study, girls getting their calcium from cheese had higher whole-body bone mineral density and cortical thickness of the tibia than girls given supplemental calcium + vitamin D, supplemental calcium alone, or placebo. While the researchers noted that differences in the rate at which different children naturally grow might account for some of the differences seen in bone mineral density, they concluded: "Increasing calcium intake by consuming cheese appears to be more beneficial for cortical bone mass accrual than the consumption of tablets containing a similar amount of calcium."

Dairy Products Protect against Gout

Gout, a common type of arthritis whose onset typically involves the big toe, has been linked to eating foods high in purines (organ meats, meats, shellfish, herring, sardines, mackerel, anchovies and Brewer's yeast). A study published in the March 2004 issue of the *New England Journal of Medicine* confirms that eating meat or fish increases the chances of developing gout, but adds a new point of protective data: eating more dairy actually decreases gout risk.

Purines, one of the nucleic acid building blocks of DNA and RNA, contribute to gout since they are metabolized to form uric acid, which if produced in excess, can deposit in joints causing pain, redness and swelling.

In addition to eating lots of meats and fish high in purines, consuming too much alcohol, saturated fat, refined carbohydrates and simple sugars can also increase the risk of gout.

Alcohol increases the rate of uric acid production and also impairs kidney function, thus slowing the excretion of uric acid. Consumption of refined carbohydrates, simple sugars and saturated fats-all of which promote obesity-also result in increased uric acid production and decreased excretion.

Not surprisingly, in this study, in addition to men eating the most meat and purine-rich fish, both obese men and those drinking alcohol also had more gout.

The study, an analysis drawn from data collected during the prospective Health Professionals Followup Study on 47,000 adult men, revealed that among those who ate the most red meat, fish or seafood of any type, risk of gout was increased by as much as 50%. In contrast, risk of contracting gout decreased with increasing intake of dairy products. Men consuming the most dairy products cut their risk of gout by almost 50%! Although some vegetables like beans, peas,

lentils, asparagus, cauliflower, spinach and mushrooms are also high in purines, no association was found in this study between eating purine-rich plant foods and an increased risk of gout.

Viewed from many angles, protection of our environment which invariably includes animals and particularly the cows, have proved benefit to mankind. Human beings can well survive on plant-based foods and with given historical references, cows need to be protected for the benefit of mankind. It is aptly quoted by ancient Indians, hence, "**Gaavo Rakshati Rakshitaha**". Let the cow's tribe increase and bestow welfare to one and all, in this beautiful world of ours !!!! Let us be more compassionate to our animals, plants and all living creatures....It is indeed a protection of our environment. Why not greet the animal, which provides your daily dose of coffee, tea etc., which invariably includes milk .. ? A thankful act. . . . isn't it ?. . . . Let's think about and thank our cows daily . . . .

***

Beef banned in Bible & Quran

-Vidwan Maadhava Pandurangi

Cow and Cattle are the most worshipful animals in India as a result of our Vedic culture from time immemorial. Our seers had the insight to see the immanent presence of the transcendent Almighty, along with His full retinue of *devatas*, expressly present in the body of the holy cow; by which these *saatvic* animals are found to be the most useful and part & parcel of human life in this country. Every household had a cow shed along with it and *Go-rakshana* was a habitual *self-rakshana* of our ancients.

Even in these days of city dwelling, where we prefer not to see the cows on the streets (better because of the traffic hazards), we continue to crave for the cow's milk first in the morning. With successful development of cooperative diary farms (as in Gujarat and elsewhere) and white revolution, cow protection and raising continues to be of economic relevance and speaks on the nation's health and wealth.

Apart from its milk, curd and ghee being part of our staple food and taking new forms and taste in the development of diary and sweet products with nutrition value, the organic manure economically derived of its excreta protects the nation's soil by preserving its porosity and productivity as against the chemical fertilizers which destroy the land and produce together. It is a living fertilizer factory. The medical derivatives of its *pancha gavya* (five products of the cow), biogas plants for cooking, production of methyl and electricity at village and town levels and their role in village field transportation are all capable of large scale employment generation and village/agriculture centered economic reforms if properly planned and executed with appropriate Government policies and support.

All other nation-building activities can produce wealth, but only Diary and Agriculture can directly produce the edibles to feed the nation. In this edible production cattle plays a key role. That too it gives all by consuming just what we discard like grass, straw after harvest, husk, cakes after extracting oil, etc. It is a waste recycling plant built by nature free of cost with no waste product of its own.

The cattle continues to feed, even after its natural death, an industry based on its hide, horn and bone derivatives. We see no other animal so much interlinked with human life as the cattle do and scientific developments have only enhanced their role and utility. *'Gaavo Vishvasya Maataram'* is therefore the most appropriate statement extolled by our ancients with full of relevance and import.

The major impediment in realising this huge potential comes from the greed of the unscrupulous for the cattle meat and the government's lethargy in protecting these cattle. Though Gandhi realised the need and the potential of it, Nehru did not. The successive governments have been blowing hot and cold due to vote bank politics; with the result this holy land continues to struggle to this day to practice its own values and beliefs.

However a study of past history of the land clearly exhibits the over whelming support for the concept of cow protection, both from the ruler and the ruled, irrespective of time, place and religion. But still the unscrupulous have been able to outwit the majority, even in a democracy, is a sad story for both cows and humans.

In Islam, Quran specifically speaks against cow slaughter. In Surah 16 (Annahl-Chapter, 66th verse) milk has been declared as most beneficial food. Surah 2 (Al- Bakarah- 70) specifically bans killing of such useful animals like cows. Its usage is referred while describing the food habits of God's messengers Akaram and Paigambar in a book titled 'Jaadur-Adaa' written by Ikaamaa Ibraheem.

A Muslim traveler extols cows as the best of the animals in his travelogue titled 'Daramansur'. Another work called 'Hadees, Naasihaate Haadou, Quran sareef' (16-66) points out that consuming beef will result in several diseases. Mohamad Paigambar also writes in his work 'Naasiyatahaadi' that cow's milk is healthy and therefore a must whereas beef eating will invite diseases and to be avoided.

The following Muslim rulers had specifically banned cow slaughter:

Abdulvari Sahib

Akbar

Aalam

Babar

Humayun

Huzur Nizam

Hyderali

Jahangir

Muhammad Shah

Nawab Sahib Bahadur- Darzan Jilakarnal

Nawab Sahib Gudgao

Nawab Sahib Murshidabad

Nawab sahib Mangarou

Nawab Sahib Saghanpur

Shah-jahan

Mr. B.A Smith, in his book on history declares that all Mughal Kings, right from Babar, had strictly banned cow slaughter and meat consumption and quotes as follows: 'Stringent restrictions on the eating of flesh, meat that were

imposed by a series of enactments seem to have been mainly due to own influence *(meaning conviction)*, though the idea of the Hindu ascetics may also have played a part, as Badauny suggests'. (Ibid P. 350).

He also writes that 'nearly all Hindus reverence Brahmanas and all may be said to venerate cow' (P.7, Fundamental unity of Hinduism). Babar has recorded death sentence in his Babar Naama for those who may kill cows and bulls.

Further Mr. Smith quotes, 'Jahangir in the 17th century did not hesitate to kill or mutilate some unlucky men who had accidentally spoiled short at a blue bull'.

Truth journal in 1973 had quoted a Supreme Court ruling citing that, 'In 15th century the question was so acute that a ruler like Babar had to enjoin on his successors the duty to stop cow killing so as not to hurt the feelings of his Hindu subjects'.

As late as the 18th century Hyder Ali, the most powerful ruler of Mysore issued a firman that anybody discovered killing a cow would have his hands cut off.

Moulana Hayat Saheb Khankana Haali Samad Saheb forbids cow slaughter thus:

'Musalmaan ko Gaai na hee maaran I
Bahiyo ! Aisaa karnaa Hadees ke kilaaph hai I

The Hyderabad Nizams have taken special care of cattle, especially during drought by making them eat and drink the rationed food and water kept for the use of armed forces.

In the Christian religion, 'Thou shall not kill' is a clearly stated dictum; yet most of the slaughter houses are in the Christian countries.

'Do not slaughter a cow or a sheep and its young' says Bible (Leviticus 22:28). A part of Jacob's gift to his brother

was 40 cows, says Genesis (32:15) and was instructed not to strain them in transportation lest they die.

Surah 2 : 67 to 73 narrates a Biblical story of reviving a dead man by sacrificing a blemishless cow of peculiar yellow colour on the words of Moses, which in turn was advised by Allah, which people hesitated to carry out at first. This story is commented up on by western scholars as having theological significance in that it tells the Israelites '1) the cow is a sign for Allah the creator, 2) the cow is by no means a god and 3) Allah is able to wake-up the dead'.

Parsi Preceptor Zaratushra prays in his work Yasan (4512) that let the Lord bestow men with good conduct and conviction so as to care the cattle for their own well-being. Another scripture of Parsis called Bandeedad also praises cow and bull worship.

The great king Alexander too is said to have taken one lakh cows of high breed from India as part of his wealth carried away from this country.

Even in the old Mesapotamia culture, Sumarian people used to call the cows as 'Gu' and seals with impressions of cows have been discovered from their 'Telel Obid' temples. Cow protection laws were in force till recently in the areas of old Babylonia. Even at a place of mixed culture like Egypt, inscriptions of death sentence for those who slaughtered cows have been unearthed from their pyramids. Their coins depict cow with milk-feeding calf. Bull is found depicted in the pyramids.

Excavations in Palestine country show them as good caretakers of their cattle. Similar studies in Formosa of Taiwan, Bali Islands, Thailand and Cambodia depict a history of cow protection and care.

The Sikh guru Ramasimhaje and the two groups Kookaanamadharigalu and Keshadharigalu have all fought

for cow protection. Mangal Singh, Gurumukh Singh and Mastan Singh were all hanged in 1871 for their struggle against cow slaughter. Their book 'Chandi-dee-vaar' contains references to sacredness of cow and its protection.

The Buddist work 'Loka neeti' extols the sacredness of cow. Both in Buddhism and Jainism, slaughter of any animal is unacceptable let alone the cow. Many eastern Buddhist countries like Burma, Ceylon etc have banned cow slaughter as part of their religious belief of not harming any living creature.

Scriptures of Jainism preach worshipping of cows as *Kaamadenu* from heavens and killing them is considered as a very great sin. 'Without cow protection human race can not be protected', says Bhagavan Mahaveera. Thus all religions and most of the rulers in India have gone against cow slaughter but still it has been increasing year on year with dwindling population of cattle in this country.

Researchers trace the reason for this alarming loss of national wealth and health to the political wickedness of the British who ruled this country for long. The Hindu majority could impress the Mughal rulers to enforce cow protection orders. The British however discarded it and opened the first slaughter house in 1760 at Calcutta. The House of Commons at London formulated the action plan in 1813 to economically weaken and Christianise this country so as to perpetuate their rule. As directed by their Queen Victoria, the British stifled the traditional Sanskrit education and encouraged non-vegetarians to adapt to beef eating. They opened as many as 300 slaughter houses and killed more than ten crores of cattle. This ultimately led to the historical Sippoy Mutiny in 1857. But still, slaughtering of cattle continued unabatedly.

Even after Independence the situation did not change. Gandhi confessed that he found cow protection more diffi-

cult than getting independence to the country. His own political lieutenant Nehru did not realise the importance of cow protection. He reluctantly closed just one slaughter house under pressure in 1939 and for a while even declared that he would ban cow slaughter on assuming power but unfortunately he never cared to do what he said. A committee headed by Sardar Datar Singh recommended in 1948 a total ban on cow slaughter to be carried out with in 2 years. But Parliament saw no action on this from the Central Government. However some of the state Governments initiated steps to ban cow slaughter. In 1954 when the Parliament was about to adopt a resolution to ban the slaughter after two years of detailed discussions, Nehru thwarted it by threatening to resign. Only in 2005, that too after a historic ruling from the Supreme Court against cow slaughter, the Government woke up to partially ban cow slaughter with riders.

At the time of our independence we had 33 crores of people and 45 crores of cattle. But today we have 110 crores of people with just 11 crores of cattle left with. Instead of 236 slaughter houses in 1947, today we have 36000 of them. We are loosing cattle wealth at the rate of a few lakhs per day.

A silver line in the clouds comes from two Muslim gentlemen namely Maulana Bashir Quadri and Haji Taiyab Qureshi, who are staunch supporters of cow protection. Their stand highlights the fact that banning cow slaughter is not unislamic as portrayed by unscrupulous politicians and others. Maulana Bashir Quadri, who is Alim of Chattisgarh, vouched the whole-hearted support of the Muslims for protecting cows. 'I am feeling a sense of pride by associating myself with this movement and the time is not very far when this country will witness the participation of thousands of Muslims like me joining this movement', he says.

Vouchsafing that not a single cow is slaughtered in any

corner of Chattisgarh in spite of presence of lakhs of Muslims, Maulana Bashir said, 'If cow slaughter is to be banned only with the signatures of the Muslims and cow be declared as national animal, then we assure you that crores of Muslims will come forward.' Quoting the Holy Quran and Prophet Mohamed, he said that they have ruled against beef and advocated consumption of cow's milk. He appealed to Muslims in this country to understand and act accordingly.

Haji Taiyab Qureshi, President of '*Gauhatya Virodhi Muslim Sangharshana Samiti*' says, 'there is no precious thing than peace. The division of humanity into '*Darul Aman*' and '*Darul Harab*' was basically wrong. The Prophet had given a mission to make '*Darul Insan*' and therefore it is the duty of the Muslims to honour the feelings of the Hindus. He further asks, 'If the government can be pressurised to enact a law in the case of Shahbano, ignoring the decision of the Supreme Court, why can't we exert similar pressure on them for a law to ban cow slaughter completely.'

We should therefore unite such thinkers from all religions and project this common cause for the welfare of humanity so that the movement gathers the requisite momentum to bring in the necessary change in the hearts of men who rule. People should be educated extensively on the logistics of cow economics that can boost this country in particular as well as relive by our ancient wisdom and morals. Alternate economic opportunities in cow protection must be extended to those who are presently involved in cow slaughter. An all round scientific development of cattle industry can bring a sea change in the mindsets of those who oppose, with its opportunities and advantages. Dedicated and intelligent leadership is called for to lead the movement for a successful culmination with full government support to realise the concept '*Gaavo Vishvasya Maataram*', once again in this country.

***

गोसूक्तम्

१.

आ गावो अग्मन्नुत भद्रमक्रन्
सीदन्तु गोष्ठे रणयन्त्वस्मे ।
प्रजावतीः पुरुरूपा इहस्युरिन्द्राय
पूर्वीरुषसो दुहानाः ॥ (ऋ. ६.२८.१)

गाव आग्मन् । अस्मदीयं गृहमागच्छन्तु । उतापि च भद्रं भजनीयं शुभमक्रन् । कुर्वन्तु । तथा गोष्ठेऽस्मदीये गवां स्थाने सीदन्तु । उपविशन्तु । तदनन्तरमस्मे अस्मासु रणयन्तु । रमन्ताम् । अपि चेहास्मिन् गोष्ठे पुरुरूपा नानावर्णा गावः प्रजावतीः प्रजावत्यः सन्ततिसहिताः पूर्वीर्ब्रह्म इन्द्राय इन्द्रार्थमुषस उषःकालान् प्रति दुहाना दोहमानाः स्युः । भवेयुः ।

२.

न ता नशन्ति न दभाति तस्करो नासा-
मामित्रो व्यथिरा दधर्षति ।
देवांश्च याभिर्यजते ददाति च
ज्योगित्ताभिः सचते गोपतिः सह ॥ (ऋ. ६.२८.३)

ता गावो न नशन्ति । अस्मत्सकाशान्न नश्यन्तु । किञ्च तस्करश्चोरोऽपि न दभाति । अस्मदीया गा न हिंस्यात् । तथा मित्रोऽमित्रस्य शत्रोः सम्बन्धि व्यतिः शस्त्रमासामिमा गा न दधर्षति । नाक्रमतु । गोपतिरेवम्भूतानां गवां स्वामी यजमानो याभिर्गोभिर्देवांश्चेन्द्रादीनुद्दिश्य यजते यजनं करोति । या गा इन्द्रार्थं

ददाति च प्रयच्छति च ताभिस्तादृशीभिर्गोभिः सह ज्योगित् चिरकालमेव सचते । सङ्गच्छताम् ।

३.

यूयं गावो मेदयथा कृशं चिद-
श्रीरं चित्कृणुथा सुप्रतीकम् ।
भद्रं गृहं कृणुथ भद्रवाचः
बृहद्वो वय उच्यते सभासु ।। (ऋ. ६.२८.६)

हे गावो ! यूयं मेदयथ । आप्यायनं कुरुथेत्यर्थः । तथा कृशं चित् क्षीणमप्यश्रीरं चिदमङ्गलमपि सुप्रतीकं शोभनाङ्गं कृणुथ । कुरुथ। हे भद्रवाचः कल्याणध्वन्युपेता गावोऽस्मदीयं गृहं भद्रं कल्याणं कृणुथ। गोभिरुपेतं कुरुथ । सभासु यागपरिषत्सु हे गावो ! युष्माकं बृहन्महद्वयोऽन्नमुच्यते । सर्वैर्दीयत इत्यर्थः ।

४.

प्रजावतीः सूयवसं रिशन्तीः ।
शुद्धा अपः सुप्रपाणे बिभन्तीः ।
मा वः स्तेन ईशत माऽघशंसः
परि वो हेती रुद्रस्य वृज्याः ।। (ऋ. ६.२८.७)

हे गावो! यूयं प्रजावतीः प्रजावत्यो वत्साभिर्युक्ता भवतेति शेषः। सुयवसं शोभनतृणं रिशन्ती रिशन्त्यो भक्षणार्थं हिंसन्त्यो भवत । सुप्रपाणे सुखेन पातव्ये तटाकादौ शुद्धा निर्मला अप उदकानि पिबन्तीः पिबन्त्यश्च भवत । वो युष्मान् स्तेनस्तस्करो मेशत । मेशिष्ट । ईश्वरो मा भूत् । तथाऽप्यघशंसो व्याघ्रादिः शत्रुर्मेशत । अपि च वो युष्मान्

रुद्रस्य कालात्मकस्य परमेश्वरस्य हेतिरायुधं च परि वृज्याः । परिवृणक्तु परिहरतु ।

५.

आ सखायः सबर्दुघां धेनुमजध्व-
मुप नव्यसा वचः ।
सृजध्वमनपस्फुराम् ॥ (ऋ. ६.४८.११)

हे सखायः ! समानख्याना अध्वर्यवः सबर्दुधाम् । सबरिति पयसो नाम । अमरणहेतुभूतस्य पयसो दोग्ध्रीं धेनुं गामजध्वम् । अभिगच्छत । प्राप्नुत । केन साधनेन ? नव्यसा नवीयसा नवतरेण वचो वचसाह्वानरूपेण शब्देन । तदनन्तरमनपस्फुराम् । स्फरतिर्वधकर्मा । अनपबाध्यां तां धेनुमुप सृजध्वम् । वत्सेनोपसृष्टां कुरुत । मरुद्देवत्यत्वात् मरुतां यागाय पयो दोग्धुमिति शेषः । अथवा मरुतां माता पृश्न्याख्या माध्यमिका वाग्धेनुः । हे सखायः ! स्तोतारः सबर्दुघां मरुज्जनहेतुभूतस्य पयसो दोग्ध्रीं धेनुं पृश्निं नव्यसा नवतरोणवचसा स्तोत्रेणोपाजध्वम् । उपागच्छत । अनपस्फुरामनपबाधनीयां तां सृजध्वम् । बन्धनाद् विसृजत । मुञ्चत । ईदृशी महती धेनुर्मरुतां माता किं वक्तव्यं तेषां माहात्म्यमिति मरुत्स्तुतिः ।

६.

आत्वद्य सबर्दुघां हुवे गायत्रवेपसम् ।
इन्द्रं धेनुं सुदुघामन्यामिषमुरुधारामरङ्कृतम् ॥(ऋ. ८.१.१०)

अनयेन्द्रं धेनुरूपेण वृष्टिरूपेण च निरूपयन् स्तौति । अद्येदानीं धेनुं धेनुरूपमिन्द्रं तु क्षिप्रमा हवे । आहूये । कीदृशीं धेनुम् । सबर्दुघां पयसो

दोग्ध्रीं गायत्रवेपसं प्रशस्यवेगां सुदुघां सुखेन दोग्धुं शक्याम् । अन्यामुक्तविलक्षणामुरुधारां बहूदकधारामिषमेषणीयां वृष्टिम् । एतद्रूपेण वर्तमानमरङ्कृतमलङ्कर्तारं पर्याप्तकारिणं वेन्द्रमाहूये ।

७.

नि वर्तध्वं मानु गातास्मान्सिषक्त रेवतीः ।
अग्नीषोमा पुनर्वसू अस्मे धारयतं रयिम् ॥ (ऋ. १०.१९.१)

हे गावो ! हे आपो वा यूयं नि वर्तध्वम् । अस्मान्प्रत्यागच्छत । मानु यात । अस्मद्व्यतिरिक्तं यजमानं मा गच्छत । आगत्य च हे रेवती रेवत्यो धनवत्यो यूयमस्मान् सिषक्त । सेचयत । अवगाहत । गोदोहनस्नानपानादिद्वारेण सेवध्वमित्यर्थः । हे पुनर्वसू पुनःपुनर्वस्तरौ स्तोतॄणां यष्टॄणामाच्छादयितारौ एतन्नामकौ देवौ युवामस्मे अस्मासु रयिं व्रीह्यादिलक्षणं धनं धारयतम् । स्थापयतम् ।

८.

गावो यवं प्रयुता अर्यो
अक्षन्ता अपश्यं सहगोपाश्चरन्तीः ।
हवा इदर्यो अभितः समायन्कियदासु
स्वपतिश्छन्दया ते ॥ (ऋ. १०.२७.८)

गावः धेनवः प्रयुताः प्रकर्षेण मिश्रिताः । परस्परेण सह भूता वयं मद्दृष्टिजनितयवादिघासमक्षन् । अदन्ति । भक्षयन्ति । अर्यः सर्वस्य स्वाम्यहं ता गा अपश्यम् । पश्यामि । कीदृशीः ? सह गोपाः पशुपालकेन सहिताश्चरन्तीर्घासं भक्षयन्तीः । एवम्भूतास्ताः परया प्रीत्या पश्यामीत्यर्थः । किञ्च हवा वाहनदोहनार्थमाह्वानार्हा गावो अर्यः ।

द्वितीयार्थे प्रथमा । अर्यं स्वामिनं प्रत्यभितः सर्वतः समायन् । समित्येकीभावे । एकीभूयागच्छन्ति । इदिति पूरणः । आगतास्वासु गोषु स्वपतिः स्वानां गवां स्वामी कियत् क्षीरं छन्दयति । दोग्धुं कामयति । मदर्थं दोग्धीत्यर्थः । गाव आशिरं दुदुहे इति वचनात् ।

९.

आ वो धियं यज्ञियां वर्त ऊतये
देवा देवीं यजतां यज्ञियामिह ।
सा नो दुहीयद्यवसेव गत्वी
सहस्रधारा पयसा मही गौः ॥ (ऋ. १०.१०१.९)

हे देवाः ! होतार ऋत्विजः वो युष्माकमूतये यज्ञियां यज्ञार्हां धियं बुद्धिमा वर्ते । प्रवर्तये । यद्वा, हे देवा ऋत्विजः वो यज्ञियां धियं युष्माकं कर्तव्यत्वेन सम्बन्धिनीमस्माकमूतये रक्षणाया वर्ते । अपि च देवा एव सम्बोध्याः । हे देवाः ! वां युष्माकं धियं बुद्धिमा वर्ते । आवर्तयामि । किमर्थं ? ऊतयेऽस्माकं रक्षणाय । कीदृशीं धियम् ? यज्ञियां यज्ञार्हां देवीं द्योतमानां यजतां पूज्याम् । इहास्मिन् यागेऽस्यां भूमौ वा । एको यज्ञियामिति शब्दः पूरणः । सा धीर्नोऽस्माकं दुहीयत् । दुह्यात् । तत्र दृष्टान्तः । यवसेव यवसानि भक्षयित्वेव गत्वी पुनर्गोष्ठं गत्वा । पीत्वेति यावत् । पयसा सहस्रधारा मही महती गौर्यथा दुग्धे तद्वत् ।

१०.

मयो भूर्वातो अभि वातूस्रा ऊर्जस्वती-
रोषधीरा रिशन्ताम् ।

पीवस्वतीर्जीवधन्याः ।

पिबन्त्ववसाय पद्वते रुद्र मृळ ॥ (ऋ. १०.१६९.१)

वातो वायुर्मयोभूः सुखस्य भवयिता सन्नुस्रा गा अभि वातु । अभिगच्छतु । ताश्च गाव ऊर्जस्वतीरोषधीर्बलवन्ति तृणान्या रिशन्ताम्। अभितः स्वादयन्तु । तथा पीवस्वतीः प्रवृद्धाः जीवधन्या जीवानां प्राणयित्क्षीरमपश्च पिबन्तु । हे रुद्र ! ज्वरादिरोगस्य प्रेक्षणेन संहर्तर्देवा पद्वते पादयुक्तायावसायान्नाय गोरूपाय मृळ उपदयां कुरु । मा बाधस्वेत्यर्थः ।

११.

या देवेषु तन्वमैरयन्त यासां

सोमो विश्वा रूपाणि वेद ।

ता अस्मभ्यं पयसा पिन्वमानाः

प्रजावतीरिन्द्र गोष्ठे रिरीहि ॥ (ऋ. १०.१६९.३)

या गावो देवेषु यष्टव्येषु तन्वमात्मीयम् शरीरमैरयन्त । हवीरूपेण प्रेरयन्ति यासां च गवां विश्वा सर्वाणि रूपाणि रूप्यमाणानि क्षीरादीनि श्रयणद्रव्याणि सोमो वेद जानाति अस्मभ्यमस्मदर्थं पयसा क्षीरेण पिन्वमाना वर्धमानाः अत एव प्रजावतीः प्रजाभिर्वत्सैरुपेतास्ता गा हे इन्द्र ! गोष्ठेऽस्मदीये रीरिहि गमय । रीगतिरेषणयोः । छान्दसो विकरणस्य श्नुः ।

१२.

प्रजापतिर्मह्यमेता रराणो

विश्वैर्देवैः पितृभिः संविदानः ।

शिवाः सतीरुप नो गोष्ठमाकस्तासां
वयं प्रजया सं सदेम ॥ (ऋ. १०.१६९.४)

प्रजापतिर्विधाता मह्यं स्तोत्र एता गा रराणः प्रयच्छन् । रातेर्व्यत्ययेन शानच् । छान्दसः शपः श्लुः । अभ्यस्थानामादिरित्याद्युदात्तत्वम् । विश्वैः सर्वैर्देवैः पितृभिश्च संविदान ऐकमत्यं गतः सन् शिवाः सतीः कल्याणीः भवतीः गा नोऽस्माकं गोष्ठं व्रजमुप गोष्ठसमीपेऽकः । करोतु । तासां गवां प्रजया सन्तानेन वयं सं सदेम । सङ्गच्छेमहि । सदेराशिषि लिङ्याशिष्यङ् ।

शान्ति मन्त्र

शं नः सत्यस्य पतयो भवन्तु शं नो
अर्वन्तः शमु सन्तु गावः ।
शं न ऋभवः सुकृतः सुहस्ताः
शं नो भवन्तु पितरो हवेषु ॥

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गोमहिमा

डा. रङ्गनाथ कट्टि
उपनिदेशकः, पूर्णपज्ञसंशोधनमन्दिरम्

जगतीतलेऽस्मिन् गवां विशिष्टं स्थानमस्ति । समुद्रमथनकाले सर्वप्रथमतया पञ्चगावः प्रादुर्भूताः । तदनन्तरमन्यान्यवस्तूनि प्रादुरभवन् । एवञ्चामृतादपि पूर्वं जाता गावोऽमृताग्रजा इति प्रथिताः । दर्शनमात्रेण[१] ताः जगत् पावयन्ति । तासां महिमानं समग्रतया को वाऽनुवर्णयेत् ? चतुर्दशलोकपालकः भगवान् स्वयं गोपालको भूत्वा गाः अपालयद् गोविन्द इति नामाभजच्च इत्येतेनैव विदितं भवति गोषु महती प्रीतिः सदा भगवतो वर्तत इति । 'गोब्राह्मणबन्धुः' इति अत एव प्रसिद्धो भगवान्, द्वापरयुगेऽश्रुमुखीं गोरुपधरां धरां वीक्ष्य झटिति धराभारापहरणोद्युक्तोऽभूत् । एवं परमपुरुषप्रीतिभाजः गावः परार्थमेव जीवन्ति परार्थमेव चरन्ति परार्थमेव दुहन्ति च । तच्चोक्तं- **'परोपकाराय दुहन्ति गावः'** इति । गावः स्वपयसा, दध्ना, घृतेन, गोमयेन, चर्मणा, अस्थिभिः, शृङ्गैश्च जगतः बहूपकुर्वन्ति । तासां चेष्टाः सर्वाः लोकहितायैव । ताः ब्राह्मणैः साकं ब्रह्मलोकं गमिष्यन्ति । अत एव कोविदाः गां ब्राह्मणं चैकमेव वदन्ति । तथा चोक्तम्-

'एकं गोब्राह्मणं तस्मात् प्रवदन्ति मनीषिणः' इति ।

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१. अग्निचित् कपिला सत्री राजा भिक्षुर्महोदधिः ।
दृष्टमात्राः पुनन्त्येते तस्मात् पश्येत्तु नित्यशः ।

२. कपिलां दर्पणं भानुं भाग्यवन्तं च भूपतिम् ।
आचार्यमन्त्रदातारं प्रातः पश्येत् पतिव्रताम् ॥

पूर्वकाले गोसृष्ट्यनन्तरं सर्वाः गाव एकत्र मिलित्वा एकलक्षवर्षपर्यन्तं बहुदुष्करं तपश्चक्रुः । सर्वेभ्यः प्राणिभ्यः सकाशादस्माभिः श्रेष्ठता सम्पादनीया । लोके प्रचलितासु सर्वास्वपि दक्षिणासु अस्माभिरेव श्रेष्ठैर्भाव्यम् । अस्माकं यस्य कस्यापि दोषस्य लेपो मा भूत् । अस्माकं गोमयेन ये स्नास्यन्ति ते सर्वे पूता भवन्तु । नरैर्वाऽमरैर्वा पावित्र्यर्थम् अस्माकं गोमयस्योपयोगः कार्यः । सर्वे प्राणिनोऽस्माकं गोमयेनैव शुद्ध्यन्ताम् । सत्पात्रेषु ये गोदानं कुर्वन्ति तेषामस्मल्लोकप्राप्तिर्भवतु । इत्याद्युद्देशस्तासां तपस आसीत् । तासां तपसा तुष्टः ब्रह्मा फलितं च भवतु भवन्मनोरथद्रुमेण इत्यवोचत् । स्वाभीष्टसिध्यनन्तरं तपसोद्गताः ता गावः कालत्रयेऽपि विश्वस्य मातरः सम्पन्नाः । तस्माद् अस्माभिः प्रातः काले सायङ्काले च गावोऽवश्यं नमस्कर्तव्याः । पापपरिहारश्च भवत्यनेन । तथा चोक्तम्-

घृतक्षीरप्रदा गावो घृतयोन्यो घृतोद्भवाः ।
घृतनद्यो घृतावर्तास्ता मे सन्तु सदा गृहे ॥
घृतं मे हृदये नित्यं घृतं नाभ्यां प्रतिष्ठितम् ।
घृतं सर्वेषु गोत्रेषु घृतं मे मनसि स्थितम् ।
गावो ममाग्रतो नित्यं गावः पृष्ठत एव च ।
गावो मे सर्वतश्चैव गवां मध्ये वसाम्यहम् ॥
इत्याचम्य जपेत्सायं प्रातश्च पुरुषः सदा
यदह्नात् कुरुते पापं तस्मात् स परिमुच्यते ॥ इति ।

गोमय-गोमूत्रयोः लक्ष्मीसन्निधानम्

गोमय-गोमूत्रयोः लक्ष्मीर्वसति । श्रूयते विषयेऽस्मिन् काचन कथा । कदाचिल्लोकमाता रमा कमनीयं रूपमास्थाय गोष्ठं प्रविवेश ।

असाधारण्या रूपसम्पदा शोभायमानां तां वीक्ष्य गावो विचारयामासुः । 'कैषा योषा काञ्चनानर्घ्यभूषा' ? इति । पर्यपृच्छंश्च तामेव । का त्वम्? कस्मादभ्यागता ? इति । तदा लक्ष्मीर्वदति । अहं 'श्रीः' इति प्रथिताऽस्मि । शरण्यां मां ये शरणं गच्छन्ति ते सर्वे सूर्यचन्द्रवरुणादयः देवाः, ऋषयश्च सदा सानन्दा भवन्ति । चतुर्विधपुरुषार्थेषु धर्मार्थकामाः मम सहयोगे सत्येव मानवस्य सुखदायका भवन्ति । अहं भवच्छरीरेषु शाश्वतं वस्तुमभिलषामि । यूयं ममाऽश्रयं दत्वा श्रीसम्पन्ना भवत' इति । तदा गावः 'न श्रीरेकत्र तिष्ठति' इति लक्ष्म्याः [1]चञ्चलताम् अस्थिरतां च वीक्ष्य, तस्यां सत्स्वप्यपारेष्वादरगौरवेषु स्वस्मिन् शरीरे वस्तुं नानुमन्यन्त । तदा रमाऽऽलोचितवती । सर्वस्य सर्वदा सर्वदात्र्य इमा गावः स्वयम्प्रेरणयाऽऽगतां मां यदि तिरस्कुर्युस्तदा सर्वस्मिन् जगत्यहं तिरस्कृता उपेक्षिता च स्यामिति भीत्या गाः प्रति अवोचत्- शरणागताया मम भवच्छारीरे यस्मिन् कस्मिन्नप्यङ्गे वासमनुमन्यन्तु इति । तदा गावः रमाप्रार्थनामङ्गीकृत्य स्वगोमूत्र-गोमययोः सन्निधातुम् अनुमतिं ददुः । ततः पश्चात् लक्ष्मीर्गोमय-गोमूत्रयोः सन्निहिता बभूव ।

गोलोकमहिमा

पुरा सत्ययुगे दक्षपुत्री सुरभिः पादेनैकेनावनिमास्थाय एकादशवर्षसहस्रपर्यन्तं सुघोरं तपः कृतवती । कैलासशिखरे श्रेष्ठं योगमास्थाय तपः कुर्वत्यास्तस्या तपसा तुष्टश्चतुर्मुखब्रह्मा तस्याः पुरतः प्रादुर्भूयावदत् । स्वर्ग-मर्त्य-पाताललोकेभ्य उपरि विद्यमाने लोके भवत्या वासो भवतु । स च लोकः 'गोलोकः' इति प्रसिध्यतु इति ।

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१. 'मनो मधुकरो मेघो मानिनी मदनो मरुत् ।
मा मदो मर्कटो मत्स्यो मकारा दश चञ्चलः ॥' इति सुभाषितम् ।

तस्मादेव कारणाद् गोलोकः, देवानां लोकपालानां च लोकादुपरि वर्तते। गावः स्वकर्मभिः ऋषीन् प्रजाश्च परिपालयन्ति। तासां व्यवहारे नैवास्ति कुटिलता। सदा सत्कर्मसु व्यापृतास्ताः।

गोलोकास्तावत् कालातीताः। तत्रत्यानां वृद्धाप्यं न सम्भवति। न किञ्चिदशुभं तत्र भवति। रोगादिबाधा तत्र नास्ति। तत्रत्यानां सर्वाणि वस्तूनि सङ्कल्पमात्रात् सिध्यन्ति। तत्र गावः स्वेच्छया सञ्चरन्ति। तस्मिन् गोलोके, कूपाः, सरांसि, नद्यः, नानाविधानि वनानि, दिव्यसौधाः, गिरयश्च दृश्यन्ते। ये सहिष्णवः, दयालवः, गुर्वाज्ञानुवर्तिनः, अहङ्कार-ममकारविदूराः, तादृशा उत्तमपुरुषा गोलोकं प्राप्नुवन्ति। यो मांसं न भक्षयति यश्च भगवच्चिन्तने सर्वदा रतः, यश्च धर्मपरायणः, यः मातापित्रोः शुश्रूषां सभक्तिश्रद्धं करोति, यः सत्यनिष्ठः, यः गोविषये ब्राह्मणविषये वा न क्रुध्यति, यः दानशीलः, यः गुरुशुश्रूषां करोति यः जितेन्द्रियः प्राणिषु दयावांश्च स सद्गुणपरिपूर्णः पुरुष एव गोलोकान् प्राप्नोति। गोलोके पुण्यकर्मिणः पूर्णकामाः सफलमनोरथाः सन्तः विहरन्ति। तत्रत्याः शोकरहिताः कोपरहिताश्च भवन्ति।

गोषु युगन्धरा, सुरूपा, बहुरूपा, विश्वरूपा, इति नाम्ना प्रथिताश्चतस्रः गावः सकलप्राणिनां मातृस्थानीयाः। एतासां गवां पवित्रनामोच्चारणेनैव पुरुषः गोलोकमाप्नोति। गोभक्तः यद्यद् अपेक्षते तत्सर्वं लभते। गोभक्ताः स्त्रियः सर्वान् कामान् लभन्ते। तथा चोक्तम्-

गोषु भक्तश्च लभते यद्यदिच्छति मानवः।
स्त्रियोऽपि भक्ता या गोषु ताश्च काममवाप्नुयुः॥ इति।

परस्त्रीगामिनः, गुरुहन्तारः, अनृतवक्तारः, परनिन्दकाः, द्विजवैरभाजश्च पुण्यतममिमं गोलोकं न लभन्ते। मित्रद्रोहिणः, वञ्चकाः,

कृतघ्नाः, शठाः, कुटिलाः, धर्मद्वेषिणः, ब्रह्मघ्नाश्च स्वप्नेऽपि गोलोकमिमं द्रष्टुं न प्रभवन्ति । गोमहिमाश्रवणपठनादिभिः सर्वः सर्वं प्राप्नोति । तथा चोक्तम्-

पुत्रार्थी लभते पुत्रं कन्यार्थी तामवाप्नुयात् ।
धनार्थी लभते वित्तं धर्मार्थी धर्ममवाप्नुयात् ॥
विद्यार्थी चाऽऽप्नुयाद् विद्यां सुखार्थी प्राप्नुयात् सुखम् ।
न किञ्चिद् दुर्लभं चैवं गवां भक्तस्य भारत ॥ इति ।

गोदानमहिमा

पृथिव्यां गावः प्राप्ति-पुष्टि लोकसंरक्षणेभ्यः सूर्यपादैः (सूर्यरश्मिभिः) तुल्याः । गोशब्दः धेनुवाची रश्मिवाची च यतोऽतः सूर्यरश्मिसमा गावः इति वर्णिताः । गोभिरेव सन्ततिरुपभोगाश्च सर्वेषां सम्भवन्ति । तस्माद् गोदाता रश्मियुक्तसूर्य इवाऽभाति । तच्चोक्तम्-

प्राप्त्या पुष्ट्या लोकसंरक्षणेन
गावस्तुल्याः सूर्यपादैः पृथिव्याम् ।
शब्दश्चैकः सन्ततिश्चोपभोगाः
तस्माद् गोदः सूर्य इवावभाति ॥ इति ।

गोदानात् पुण्यतरं दानमन्यन्नास्ति । गोदानात् पुण्यतरं फलं चान्यन्न सम्भवति । गोभ्यः विशिष्टं वस्तु लोके न भूतं न भविष्यति च । उक्तं चैतत्-

'नातः पुण्यतरं दानं नातः पुण्यतरं फलम् ।
नातो विशिष्टं लोकेषु भूतं भवितुमर्हति ॥ इति ।

तस्माद् गोदानं सर्वैरवश्यं कर्तव्यमिति ज्ञायते । भूम्याः गोरूपस्य

विद्यमानत्वाद् भूदानेऽसमर्थानां गोदानं विहितं शास्त्रे। मुमुक्षूणां तावत् पञ्चविधं गोदानं विहितम्।

१. अन्तधेनुदानम्

२. रुद्रधेनुदानम्

३. ऋणधेनुदानम्

४. मोक्षधेनुदानम्

५. वैतरणीधेनुदानम्

तत्राऽद्यं धेनुदानमात्मशुद्ध्यर्थं, द्वितीयं धेनुदानं मरणसमयकालीनातिशयदुःखापनोदार्थं, तृतीयं गोदानमृणपरिहारार्थम्, तुरीयं मोक्षधेनुदानं पापपरिहारद्वारा तत्त्वज्ञानेन मोक्षप्राप्त्यर्थं, पञ्चमं वैतरणीधेनुदानं यममार्गमध्ये विद्यमानायाः वैतरण्या अनायासेन तरणार्थं च विहितम्। पञ्चविधगोदानेऽसमर्थानां सवत्सायाः क्षीरसंयुतायाः कपिलायाः दानं विहितम्। सर्वमेतदुक्तं भगवता वैनतेयं प्रति-

'अन्येषां भूमिदानार्थं गोदानं कथितं मया।
ततोऽन्तधेनुर्दातव्या रुद्रधेनुं प्रदापयेत्।
ऋणधेनुं ततो दत्वा मोक्षधेनुं प्रदापयेत्।
दद्याद् वैतरणीं धेनुं विशेषविधिना खग॥
दत्वा धेनुं सकृद् वाऽपि कपिलां क्षीरसंयुताम्।
सोपस्करां सवत्सां च तपोवृत्तसमन्विते।
ब्राह्मणे वेदविदुषि सर्वपापैः प्रमुच्यते॥' इति।

(गरुडपुराणम्- प्रेतकाण्डः - अ.८, श्लो.५४-५७)

गोमूल्यमेव ऋषिमूल्यम्

पुरा च्यवनमहर्षयः द्वादशवर्षाणि यावद् वारिमध्ये दृढव्रतानुष्ठान-निरता आसन्। एकादाऽऽगते गङ्गायमुनयोः भीकरप्रवाहे ते निमग्नाः। तथाऽपि तेषां तपोभङ्गो नाभूत्। एतस्मिन्नेव काले केचन मत्स्यजीविनः दाशाः मत्स्योद्धरणाय तत्राऽगताः। ते जालैरभ्यकिरन् गङ्गयमुन-योर्वारि। यत्र च्यवनमहर्षयस्तपोमग्नाः। ततः पश्चात् ते दाशाः जलेऽवतीर्य जालं चकृषिरे। तदा मत्स्यैः परिवृतं वेदपारगं च्यवनमहर्षिं दृष्ट्वा भीताः दाशाः 'क्षन्तव्या इमे जनाः' इति प्राञ्जलयस्तं साष्टाङ्गं प्राणमन्। अथ च्यवनमहर्षपस्तानवदन् 'अहं मत्स्य इति बुद्ध्या युष्माभिर्जाले गृहीतः। अतः मां यस्य कस्यापि विक्रीय धनं लभत' इति। परन्तु महातपस्विनं परमतेजस्विनं ऋषिपुङ्गवं मूल्येन क्रेतुं को वा शक्नुयात्? अतः भयकम्पिताः विवर्णवदनाः दाशाः सर्वे नहुषाय वृत्तान्तं न्यवेदयन्। तच्छ्रुत्वा नषुषः च्यवनमहर्षिसमीपं त्वरितः प्रपयौ सामात्यपुरोहितः। अवदच्च- 'करवाणि प्रियं किं ते तन्मे ब्रूहि द्विजोत्तम' इति। तदा च्यवनमहर्षयः कथयन्ति राजन्! महता श्रमेणैभिः कैवर्तेर्मत्स्यजीविभिरहं गृहीतः। तस्मान्मत्स्यानां विक्रयैः सह मम मूल्यमेभ्यः प्रयच्छ इति। तदा चक्रवर्ती नहुषः लक्षसुवर्णनाण्यानि दाशेभ्यः दातुं पुरोहितानाज्ञापयामास। तदाऽसन्तुष्टः मुनिवरः 'नाहं लक्षसुवर्णनाण्यैः निमेयः' सदृशं मूल्यं दीयतामित्युक्तवान्। तदा नुहषस्तर्हि कोटिः प्रदीयतां मूल्यमिति पुरोहितेभ्य उक्तवान्। अथाप्यसन्तुष्टश्च्यवनमहर्षिः 'राजन् नाहाम्यहं कोटिम्' तस्माद् भूयो सदृशं मूल्यं प्रदीयताम् इति। तदा ममार्धराज्यं वा समग्रं वा राज्यमृषि-मूल्यमिति ज्ञात्वा तद्दातुं यदा प्रवृत्तः नहुषस्तदा ऋषिर्भणति। राजन्!

अर्धं राज्यं वा समग्रं वा मम मूल्यं न भवति । विषयेऽस्मिन् ऋषिभिः साकं समालोच्य मम सदृशं मूल्यमेभ्यः दाशेभ्यः देहीति । महर्षेर्वचनं श्रुत्वा दुःखकर्शितः राजाऽमात्यपुरोहितैः साकं समालोचयामास ।

एतस्मिन्नेवावसरे कश्चन गविजातः मुनिवरः नहुषसमीपमाजगाम । अब्रवीच्च- राजन् ! वेद्म्यहमृषिमूल्यं किमिति । तदा हर्षाविष्टेन नहुषेन पृष्टः स मुनिवतरोऽकथयत्' एकगोमूल्यमेव ऋषिमूल्यं भवतीति । तदा परमसन्तुष्टः राजा च्यवनमहर्षिसमीपमागत्य ब्रवीति– 'उत्तिष्ठोत्तिष्ठ विप्रर्षे गवा क्रीतोऽसि भार्गव' इति । तच्छ्रुत्वा च्यवनो वक्ति–

'उत्तिष्ठाम्येव राजेन्द्र सम्यक् क्रीतोऽस्मि तेऽनघ ।
गोभिस्तुल्यं न पश्यामि धनं किञ्चिदिहाच्युत ॥

कीर्तनं श्रवणं दानं दर्शनं चापि पार्थिवा ।
गवां प्रशस्यते वीर सर्वपापहरं शिवम् ॥ २७ ॥

गावो लक्ष्याः सदा मूलं गोषु पाप्मा न विद्यते ।
अन्नमेव सदा गावो देवानां परमं हविः ॥ २८ ॥

स्वाहाराकवषट्कारौ गोषु नित्यं प्रतिष्ठितौ ।
गावो यज्ञस्य नेत्र्यो वै तथा यज्ञस्य ता मुखम् ॥ २९ ॥

अमृतं ह्यव्ययं दिव्यं क्षरन्ति च वहन्ति च ।
अमृतायतनं चैताः सर्वलोकनमस्कृताः ॥ ३० ॥

तेजसा वपुषा चैव गावो वह्निसमा भुवि ।
गावो हि सुमहत् तेजः प्राणिनां च सुखप्रदाः ॥ ३१ ॥

निविष्टं गोकुलं यत्र श्वासं मुञ्चति निर्भयम् ।
विराजयाति तं देशं पापं चास्यापकर्षति ॥ ३२ ॥

गावः स्वर्गस्य सोपानं गावः स्वर्गेऽपि पूजिताः ।
गावः कामदुघो देव्यो नान्यत् किञ्चित् परं स्मृतम् ॥ .३३ ॥
इत्येतद् गोषु मे प्रोक्तं माहात्म्यं भरतर्षभ ।
गुणैकदेशवचनं शक्यं पारायणं न तु ॥ ३४ ॥ इति ।

(महाभारतम्-अनुशासनपर्व- अ-५१, श्लो.२७-३४)

तत्पश्चात् चक्रवर्तिना नहुषेण दाशेभ्यः दत्तां तां गां, दाशानां प्रार्थनया च्यवनमहर्षय एव स्वीकृत्याब्रुवन्- भो दाशाः ! अनेन गोदानजेन पुण्येन भवतां पापं भस्मासाद्गतम् । इतः परं एतज्जलोद्भवैर्मत्स्यैः साकं यूयं क्षिप्रं दिवं गच्छत' इति । ततः महर्षेः प्रभावात् सर्वेषु पश्यत्सु सत्सु ते दाशाः मत्स्यैः साकं दिवं ययुः । तद् वीक्ष्य विस्मितः राजा नहुषः महर्षीन् गाश्च सम्पूजयामास ।

गोमातुरनुपमं पुत्रवात्सल्यम्

'जननी जन्मभूमिश्च स्वर्गादपि गरीयसी' इति सूक्तिः भारतीयसमाजे जनन्याः स्थानमनुपममित्यावेदयति । नवमासानि यावत् गर्भे धृत्वा पश्चात् सुतं सूत्वा स्वक्षीरेण शिशुं पोषयित्री करुणामयी ममतामयी वात्सल्यमयी माता कस्य न स्यादभिमता । तथाऽपि सा माताऽस्माकं शैशवे एव क्षीरं पापयति न यौवने नापि वार्धके । परन्तु गोमातुः क्षीरं वयं न केवलं शैशवे किन्तु यौवने वार्धके च पिबामः ।

अस्माकं यावज्जीवं विना प्रतिफलापेक्षां महोपकृतिं वितन्वाना गोमाता स्वपोतेष्वनुपमां वात्सल्यधारां प्रवहमाना सुरराजस्यापि विस्ययं कृतवती । विषयेऽस्मिन् काचन रमणीया कथा रामायणे श्रूयते ।

पितृवाक्यपरिपालनाय ससीते सलक्ष्मणे रामे वनं गतवति सति दशरथः

पुत्रवियोगान्मृतिमाप । तदा कुलगुरूणां वसिष्ठमहर्षीणामादेशेन मातुलगृहाद् भरत-शत्रुघ्नौ आकारितौ । शरवेगेण अयोध्यां प्रत्यागतः भरतः, मृतं स्वपितरं दशरथं, वनं गतं राघवं च श्रुत्वा दुःखसन्तप्तोऽभूत् । एतत्सर्वं स्वमात्रा कैकेय्यैव संवृत्तमिति ज्ञात्वा भरतः केकेयीं निन्दयामास-

'मातृरूपे ममामित्रे नृशंसे राज्यकामुके ।
न तेऽहमभिभाष्योऽस्मि दुर्वृत्ते पतिघातिनि ।।' इति ।

(रामायणम् - अयोध्याकाण्डम् - श्लोक- ७४-७)

अपि च मातरं प्रति कथयति - मातः ! कौसल्यायाः रामः एक एव पुत्रः । तं विना साध्वी सा कौसल्या कथं वा सुखेन जीवेत् ? विषयेऽस्मिन् काञ्चन कथां श्रावयति भरतः ।

एकदा गगनमार्गे सञ्चरन्ती देवलोकस्य कामधेनुः (सुरभिः) भूम्यां हलं कर्षन्तौ स्वपुत्रौ (वृषभौ) वीक्षितवती । यौ च हलाकर्षणेन श्रान्तौ सूर्यकिरणैः सन्तप्तौ कृषिककशाताडनेन जर्झरितौ च आस्ताम् । तौ बृषभौ दृष्ट्वा पुत्रशोकेन बाष्पपर्याकुलेक्षणा सा सुरभिः रुरोद । तदा तदधस्ताद् गच्छतः सुरराजस्योपरि तद्दुःखाश्रुबिन्दवोऽपतन् । येनोद्विग्नोऽभूत् सुरराट् । झटिति ऐरावतादवतीर्य प्राञ्जलिः कथयति-

भयं कश्चिन्न चास्मासु कुतश्चित् विद्यते महत् ।
कुतो निमित्तः शोकस्ते ब्रूहि सर्वहितैषिणि ।। इति ।

तदा सुरभिः-

शान्तं पापं न वः किञ्चित् कुताश्चिदमराधिप ।
अहं तु मग्नौ शोचामि स्वपुत्रौ विषमे स्थितौ ।।

एतौ दृष्ट्वा कृशौ दीनौ सूर्यरश्मिप्रतापितौ ।
वध्यमानौ बलीवर्दौ कर्षकेण दुरात्मना ॥

मम कायात् प्रसूतौ हि दुःखितौ भारपीडितौ ।
यौ दृष्ट्वा परितप्येऽहं नास्ति पुत्रसमः प्रियः ॥

(अयोध्या - ७४.२२-२४) ।

इति कथयन् भूलोके दुःखमनुभवन्तौ स्वपुत्रौ सुराजाय दर्शयामस ।

अथ सुरभिवचः श्रुत्वा देवराजः मनस्येवमचिन्तयत् । अस्याः सुरभ्याः पुत्रसहस्रैरिदं कृत्स्नं जगद् व्याप्तम् । तथाऽपि तन्मध्ये दुःखमनुभवन्तं वृषभद्वयं दृष्ट्वा इयं पुत्रशोकेन रुरोद । तस्मात् लोकेऽस्मिन् मातुः पुत्राद् अधिकं प्रियमन्यन्नास्ति इति । तत्पश्चात् तां सुरभिं बहुमन्यते स्म ।

कथामिमां कथयित्वा मातरं प्रति वदति भरतः - मातः ! सत्स्वपि सहस्रेषु पुत्रेषु, दुःखितौ द्वौ वृषभौ वीक्ष्य पुत्रशोकेन सा कमाधेनुः रुरोद । सति चैवं एकपुत्रा साध्वी कौसल्या विना रामं कथं वा जीवेत् ? धिक् तव जीवितम् । इति ।

कपिलगोमहिमा

सच्छीलाः, हृष्टपुष्टाः, सुगन्धिन्यः, बालाः कपिलाः गावः सर्वैरपि प्रशंस्यन्ते । यथा सरित्सु गङ्गा वरा तथा गोषु कपिला गौर्वरा । पुरा सृष्टेः प्रारम्भे स्वयम्भूर्ब्रह्मा प्रजासर्जनार्थं प्रथमं प्रजानां वृत्तीः कल्पयित्वा पश्चात् प्रजाः ससर्ज । जातमात्राः सकलप्राणिनः जीवनोपयार्थं कोलाहलं कुर्वन्तः दक्षप्रजापतिसमीपमाययुः । विषयमिमं ज्ञात्वा दक्षप्रजापतिः स्वप्रजानां जीविकार्थममृतमपिबत् । अमृतपानेन तृप्तस्य प्रजापतेर्मुखात् सुगन्धः निःसृतः । सुगन्धेन साकं सुरभ्याख्या गौरपि

जाता । यया- विश्वस्य मातरः सौरभ्याख्या गावः सृष्टाः, स्वर्णवर्णाः याश्च सौरभेयीधेनवः कपिलाधेनवः इति जगति प्रथिताः ।

कदाचित् सुरभ्याः शिशोः (वत्सस्य) वदनान्निःसृतं फेनं, भूमौ स्थितस्य परशिवस्योपरि अपतत् । तेन क्रुद्धः परशिवः ताः गा वीक्षितवान् । येनेतः पूर्वं स्वर्णवर्णास्ताः गावः अन्यान्यवर्णतामापन्नाः । तदा दक्षप्रजापतिः परशिवं प्रति 'गोषु उच्छिष्टमित्येव नास्ति । वाय्वग्निसुवर्णसमुद्रामृतानि यथा नोच्छिष्टानि तथा गोवत्सनिःसृतफेनं वा क्षीरं वा नोच्छिष्टतां भजते इत्युक्त्वा, नैकगोभिः साकं वृषभमेकं च दत्वा तं प्रसादयामास । परमसन्तुष्टः परशिवः वृषभं स्वध्वजचिह्नं कृत्वा वृषभध्वजोऽभूत् । पश्चाद् देवाः परशिवं पशूनामधिपं चक्रुः ।

त्रयस्त्रिंशत्कोटिदेवानामावास्थानहेतोश्चलद्देवालयत्वेन प्रथितायाः, समस्तप्रपञ्चस्य पञ्चगव्य-प्रदानद्वारा चलत्तीर्थालयत्वेन प्रथितायाः, रोगनिवारकौषधीयगुणगणित्वाद् चलदौषधालयत्वेन च प्रसिद्धायाः गोः रक्षणमस्माभिरवश्यं कर्तव्यमेव ।

गोशुश्रूषा

'मात्रा समं नास्ति शरीरपोषणम्' इति सुभाषितोक्तरीत्याऽस्मच्छरीरं माता यथा प्रीत्या पोषयति तथा नान्ये पोषयन्ति । एवमेव पञ्चगव्येनास्मान् प्रीत्या पोषयन्तीनां गवां सेवाऽस्माभिरवश्यमादरेण विधेयैव । अन्यथा वयं कृतघ्ना भवेम । जात्वपि अस्माभिः गवामुपेक्षा न कार्या । दुष्टमृगशून्यप्रदेशे प्रचुरतृणोपेतप्रदेशे गावश्चारयितव्याः । निरुपद्रवप्रदेशे गोष्ठनिर्माणं कार्यम् । गोष्ठे तावत्स्वच्छता सदाऽऽवश्यकी । काले काले तत्रत्यगोमयगोमूत्रयोरुद्धरणं क्रिमिकीटकादीनां

निष्कासनं च कार्यम् । तत्र सर्वदा सर्वे देवाः सन्निहिताः यस्मात्तस्मात् सर्वदा तत्र शुद्धिरपेक्ष्यते । यथाऽस्माकं शयनागारस्तथा गोवास-स्थलेनापि शुभ्रेण भाव्यम् । वात-शीतोष्णादिभिास्मच्छरीरमिव गावोऽस्माभिः रक्षणीयाः । अस्मत्प्राणा इव गावः रक्षणीयाः । यथाऽस्माकं सुखदुःखादि तथा तासामपि सुखदुःखादिकमस्ति । गो-रक्षणार्थं कृतेऽपि शस्त्रग्रहणे ब्राह्मणाय वा वैश्याय न दोषः सम्भवति । तथा चोक्तम्-

गवार्थे ब्राह्मणार्थे वा वर्णानां वाऽपि सङ्करे ।
गृह्णीयातां विप्रविशौ शस्त्रं धर्मव्यपेक्षया ।। इति ।

यद्गृहे दुःखिता गावः स याति नरकं नरः ।

तृणं चरतः जलं पिबतश्च गोः विघ्नं न करणीयम् । यो विघ्नं विधत्ते स ब्रह्मघातको भवति ।

तथा चोक्तं महाभारते-

गोकुलस्य तृषार्तस्य जलान्ते वसुधाधिप ।
उत्पादयति यो विघ्नं तमाहुः ब्रह्मघातकम् ।। इति ।

गोसेवाव्रतेन पुत्रप्राप्तिः

पूर्वमृतम्भरनामकः कश्चन राजाऽऽसीत् । तस्याऽसन् बह्व्यः पत्न्यः। परन्तु तस्य पुत्रसम्पन्नाऽसीत् । तच्चिन्तया म्लानवदनः कृशाङ्गः सः स्वसमीपमागतं जाबालिमहर्षिमर्घ्यपाद्यादिभिः सत्कृत्य तेषां पुरतः स्वदुःखं निवेदितवान् । पर्यपृच्छच्च 'भगवन् गुरुवर्य केनोपायेन मे सत्पुत्रप्राप्तिर्भवेत्' इति । तदा जाबालिमहर्षयः गोमहिमानं वर्णयन् कथयन्ति-

'विष्णोः प्रसादे गोश्चापि शिवस्याप्यथवा पुनः' इति ।

राजन् ! विष्णोः सेवया, गोसेवया, शङ्करस्य च सेवया पुत्रप्राप्तिर्भवतीति । एतच्छ्रुत्वा परमसन्तुष्टः ऋतम्भरः गोसेवाविधानं तन्मुखाच्छ्रुत्वा गोसेवायां दीक्षितः सन् अहर्निशं निर्मलमनसा सभक्तिश्रद्धं गोसेवां विधाय 'सत्यवान्' नामकं सत्पुत्रं लेभे ।

एवं त्रेतायां चक्रवर्ती दिलीपः ब्रह्मर्षीणां वसिष्ठानामादेशानुसारेण कामधेनुपुत्र्याः नन्दिन्याः सेवां विधायानुपमं पुत्रं प्राप्तवान् । यश्च सूर्यवंशे रघुरिति प्रख्यातः । पूर्वं दिलीपः देवदानवयुद्धे देवानां साह्यं कृत्वा स्वर्गाद् भूलोकं प्रति शरवेगेणाऽयाति स्म । मार्गमध्ये कल्पवृक्षस्य छायायां कामधेनुः विराजमानाऽऽसीत् । प्रदक्षिणनमस्कारादिभिः पूजार्हां तां न गणयामास । तदा दिलीपेन प्रदक्षिण-नमस्कारादिभिरसत्कृता सुरलोककामधेनुः दिलीपं शप्तवती । विना मत्सन्ततिसेवां तव सन्ततिर्मा भूत् इति । अतः वसिष्ठानामादेशानुसारेण तदाश्रमस्थां कामधेनुपुत्रीं नन्दिनीं सन्तोषयित्वा चक्रवर्ती दिलीपः गुणवन्तं रघुनामकं पुत्रं प्राप्तवान् । इतःपूर्वं सूर्यवंश इति प्रख्यातः वंशस्तत्पश्चाद् रघुवंश इति प्रसिद्धिमभजत् ।

गोशरीरे सकलदेवतासन्निधानम्

सर्वैः देवाः गोशरीरे सन्निहिताः । तदुक्तं वराहेण गोशरीरे देवतानिवेशो यथा-

'दन्तेषु मरुतो देवा जिह्वायां तु सरस्वती ।
क्षुरमध्ये तु गन्धर्वः क्षुराग्रेषु तु पन्नगाः ॥
सर्वसन्धिषु साध्याश्च चन्द्रादित्यौ तु लोचने ।

ककुदि सर्वनक्षत्राः लाङ्गूले धर्म अश्रितः ।
अपाने सर्वतीर्थानि प्रस्रावे जाह्नवी नदी ।
नानाद्वीपसमाकीर्णाश्चत्वारः सागरास्तथा ।
ऋषयः रोमकूपेषु गोमये पद्मधारिणी ।
रोम्रेषु सन्ति विद्याश्च त्वक्केशेष्वयनद्वयम् ।
धैर्यं धृतिश्च कान्तिश्च पुष्टिर्वृद्धिस्तथैव च ।
स्मृतिर्मेधा तथा लज्जा बहुकीर्तिस्तथैव च ।
विद्याशान्तिर्मतिश्चैव सन्ततिः परमा तथा ।
गच्छन्तमनुगच्छन्ति एतां गां वै न संशयः ।
यत्र गावो जगत् तत्र देवदेवः पुरोगमः ।
यत्र गावो तत्र लक्ष्मीः साङ्ख्यं धर्मश्च शाश्वतः ।
सर्वरूपेषु ता गावस्तिष्ठन्त्यभिमतः सदा ॥
गावः पवित्रमाङ्गल्या देवानामपि देवताः ।
यस्ताः शुश्रूषते भक्त्या स पापेभ्यः प्रमुच्यते ॥' इति ।

एवं त्रयस्त्रिंशत्कोटिसङ्ख्याकदेवतानामाश्रयभूतेयं गौश्चलद्देवालय इत्युक्ते न किमप्याश्चर्यम् ।

वृषोत्सर्गः

'पितरो वृषभा ज्ञेयाः गावो विश्वस्य मातरः' इति वचनेन जगतः गावः यथा मातरः तथा वृषभाः पितर इति ज्ञायते । मृतानां सद्गत्यर्थम् एकादशेऽह्नि गोदानमिव वृषोत्सर्गोऽपि (बृषभत्यागः) विहितः । हीनाङ्गं, रोगिणं, बालं वृषं परित्यज्य सलक्षणं युवानं वृषभमुत्सृजेत् मृतानां सद्गत्यर्थम् ।

तत्र रक्ताक्षः यस्तु पिङ्गलः, शृङ्गे, गले खुरे च रक्तः, श्वेतोदरः कृष्णपृष्ठो वृषभः ब्राह्मणस्य, सुस्निग्धवर्णः रक्तः वृषभः क्षत्रियस्य, पीतवर्णः वृषभः वैश्यस्य, कृष्णः वृषभः शूद्रस्य विहितः । यस्तु सर्वाङ्गपिङ्गः पादेषु पुच्छे च श्वेतः तादृशः वृषभः वर्णचतुष्टयस्यापि विहितः ! तत्र नीलवृषे पञ्चप्रभेदाः सन्ति ।

१. नीलवृषः
२. रक्तनीलवृषः
३. नीलपिङ्गवृषः
४. बभ्रुनीलवृषः
५. महानीलवृषः इति ।

१. **नीलवृषः-** यस्य वृषभस्य चरण-मुख-पुच्छानि श्वेतानि अन्यत्र लाक्षारसवर्णः सः वृषभः 'नीलवृषः' इत्युच्यते ।

२. **रक्तनीलवृषः-** यश्च वृषभः वर्णेन लोहितः, मुखे पुच्छे च पाण्डुरः खुरविषाणयोः पिङ्गश्च स वृषभः 'रक्तनीलवृषभः' इति कथ्यते ।

३. **नीलपिङ्गवृषः-** यः वृषभः पुच्छखुरेषु पिङ्गः । अन्यत्र सर्वाङ्गेषु एकवर्णस्तादृशः वृषभः 'नीलपिङ्गवृषभः' इत्युच्यते ।

४. **बभ्रुनीलवृषः-** यो बृषभः पारावतसवर्णः तिलकभूषित-ललाटस्तादृशो वृषभः 'बभ्रुनीलवृषभः' इत्युच्यते ।

५. **महानीलवृषः-** यश्च वृषभः सर्वाङ्गे नीलः, नयनद्वये रक्तश्च तादृशः वृषभः 'महानीलवृषभः' इति कथ्यते । उक्तं चैतत् सर्वं गरुडपुराणे प्रेतकाण्डे-

'एकादशेऽह्नि विधिना वृषोत्सर्गं समाचरेत् ।
हीनाङ्गं रोगिणं बालं त्यक्त्वा कुर्यात् सलक्षणम् ।
रक्ताक्षः पिङ्गलो यस्तु रक्तः शृङ्गे गले खुरे ।
श्वेतोदरः कृष्णपृष्ठो ब्राह्मणस्य विधीयते ।
सुस्निग्धवर्णो यो रक्तः क्षत्रियस्य विधीयते ।
पीतवर्णश्च वैश्यस्य कृष्णः शूद्रस्य शस्यते ॥
यस्तु सर्वाङ्गपिङ्गः स्यात् श्वेतः पुच्छे पदेषु च ।
स पिङ्गो वृष इत्याहुः पितॄणां प्रीतिवर्धनः ।
चरणास्तु मुखं पुच्छं यस्य श्वेतानि गोपतेः ।
लाक्षारससवर्णो यः स नील इति कीर्तितः ।
लोहितो यस्तु वर्णेन मुखे पुच्छे च पाण्डुरः ।
पिङ्गः खुरविषाणाभ्यां रक्तनीलो निगद्यते ।
सर्वाङ्गेष्वेकवर्णो यः पिङ्गः पुच्छे खुरेषु च ॥
तं नीलपिङ्गमित्याहुः पूर्वजोद्धारकारकम् ।
पारावतसवर्णस्तु ललाटे तिलकान्वितः ।
तं बभ्रुनीलमित्याहुः पूर्णं सर्वाङ्गशोभनम् ।
नीलः सर्वशरीरेषु रक्तश्च नयनद्वये ।
तमप्याहुर्महानीलं नीलः पञ्चविधः स्मृतः ॥' इति ।

(गरुडपुराणम् - प्रेतकाण्डः, अ-१२, श्लो.२१-२९)

गोदानं मुक्तनिदानम्

गोदानात् परं दानं जगति नास्तीति वेदेतिहासपुराणग्रन्थेभ्यः वयं प्रतीमः । गोदानं मुक्तिनिदानमिति च वयं तत्र तत्र ग्रन्थेषु श्रुणुमः । परन्तु गोदानं न साक्षान्मुक्तिकारणं किन्तु ज्ञानद्वारैव ।

श्रीमन्मध्वाचार्याणां शैशवावस्थायां घटिता एका घटना प्रसङ्गेऽस्मिन् उल्लेखमर्हतीति मन्ये । भगवदाज्ञप्तस्त्रैलोक्यगुरुः मुख्यप्राणः मध्य-गेहाख्यद्विजस्य पुत्रत्वेनावततार । तदा मूडिल्लायाख्यः द्विजः 'शिशुरयं क्षीरं सम्यक् पिबतु' इत्याशयेन मध्यगेहाय गामदात् । तच्च गोदानं मूडिल्लायकर्तृकं झटिति शुभफलकार्यभूत् । गोप्रदानेऽस्य शिशोरुत्तम-पात्रत्वाद् गोप्रदः मूडिल्लायः क्षिप्रं स्वपुत्रपुत्रत्वेन प्रजातः श्रीमध्वशिष्यो भूत्वा परमात्मतत्त्वं ज्ञात्वा क्रमेण मुक्तोऽभूत् । नेदमाश्चर्यावहम् । अत एवोक्तं मध्वविजये नारायणपण्डिताचार्येण- **'दानं ध्रुवं फलति पात्रगुणानुकूल्यात्'**(म.वि.२.३०) इति । सत्पात्रे सभक्तिश्रद्धं कृतं गोदानं ज्ञानद्वारा मुक्तिकारणं भवतीत्यंशं द्रढयतीयं कथा ।

एवं त्रेतायां श्रीरामः वनगमनसमये त्रिजटाख्यब्राह्मणाय गाः अदादिति रामायणे श्रूयते । एवं द्वापरे भूभारपरिहाराय यदा हरिः श्रीकृष्णरूपेण भुवि प्रादुरभूत् तदा वसुदेवः कृष्णावतारोत्सवसम्भ्रमेण ब्राह्मणेभ्यः दशसहस्रसङ्ख्याकाः गारदात् । तच्चोक्तं भागवते दशमस्कन्धे-

'कृष्णावतारोत्सवसम्भ्रमोऽस्पृशन् ।
मुदा द्विजेभ्योऽयुतमाप्लुतो गवाम् ॥' इति ।

(भागवतम्- १०.४.११)

एवं नन्दगोकुले नन्दगोपोऽपि कृष्णजननसम्भ्रमेण पूर्णमनाः सन् विप्रेभ्यः लक्षसङ्ख्याकाः गारदात् । तथा चोक्तं भागवते-

'धेनूनां नियुते प्रादात् विप्रेभ्यः समलङ्कृते ॥' इति ।

(भागवतम्- १०.६.३)

गोविन्दस्य गोप्रीतिः

भगवान् श्रीकृष्णः बाल्ये कदाचिन्मातरं यशोदां प्रत्येवं कथयति । मातः ! पूर्वं त्रेतायामहं चक्रवर्त्यासम् । तदाऽसीन्मम नाम रामेति । तज्जन्मनि मया यथाशक्ति गोसेवा-गोसंरक्षणगोदानादिकं यद्यपि कृतम् । तथाऽपि तज्जन्मनि मम चक्रवर्तित्वाद् गोसामीप्य-साङ्गत्य-साहचर्यादिकं विशेषतो मया नान्वभावि । अत एव एतज्जन्मनि गोसामीप्य-साङ्गत्यादिसुखं गाः चारयन् गोपालको भूत्वाऽनुभवन्नस्मि' इति । बालमुकुन्दोऽनेन मानवानां जीवने गोसाङ्गत्यसाहचर्यादिकम् अत्यमूल्यमवश्यमपेक्षणीयं चेति ज्ञापयति ।

श्रीकृष्णः प्रतिदिनं, विना पादरक्षां गाः चारयन् गिरिकानन-वनश्रेणिषु सञ्चरति स्म । एकदा यशोदा वदति । कृष्ण ! 'पादरक्षां धृत्वा वने सञ्चर, यया तव कोमलपादयोः कण्टकादिबाधा न स्यात्' इति । तदा श्रीकृष्णः कथयति - तर्हि सर्वाः गावः गोवत्साश्च पादरक्षां स्वीकुर्वन्तु । इति । एतदशक्यमिति मत्वा यशोदा तूष्णीम्बभूव । ततः पश्चात् श्रीकृष्णः स्वस्य गोषु विद्यमानां महतीं प्रीतिं प्रकाशयन् ताभिः साकं विनैव पादरक्षां वने सञ्चचार ।

गोदानफलम्

सत्पात्रे ब्राह्मणे, समुचितकाले, शास्त्रविधिमनुसृत्य दत्तं गोदानं शुभं फलं जनयति नान्यत् । सहस्रगोदानकर्ता नाकमेव गच्छति न नरकम् । गोदानकृत् अमृतदानफलभाग् भवति यतः देवेन्द्रेण गोक्षीरममृतमित्येव भणितम् । गोदानकर्ता पवित्रहविर्दानफलभाग् भवति । यतो गोघृत-रूपहविरेवाग्नौ हूयते । एवं गोपतिः वृषभस्तावत् रूपान्तरमापन्नो नाक

एव । अतः योग्यब्राह्मणाय वृषभदाता नाकलोके सम्मानितो भवति । गावः स्वक्षीरद्वारा सर्वान् प्राणिनः रक्षन्ति । अत एव ताः प्राणिनां प्राणा इति कथ्यन्ते । तस्माद् गोदातारः प्राणदातारश्च भवन्ति । गावः सकलप्राणिनामाश्रयभूता इति वेदविदः प्राहुः । तस्माद् गोदातारः आश्रयदातारश्च भवन्ति । अयुतसहस्रगोदानकर्ता मरणानन्तरमिन्द्र-लोके देवेन्द्रेण सह महीयते ।

पित्रार्जितेन वा धर्मार्जितेन वा वित्तेन वा गां सम्पाद्य सत्पात्रे यो प्रतिपादयति सः अक्षयान् पुण्यलोकान् लभते । सभक्तिश्रद्धं गोदान-कर्ता जितेन्द्रियक्षमाशीलाभ्यां प्राप्यां गतिं लभते । राजसूययागेन यत् फलं, बहुसुवर्णव्ययं कृत्वा यज्ञकरणेन च यत् पुण्यं तदनायासेन नित्यं गोदानमनुतिष्ठता पुरुषेण लभ्यते ।

एकवर्षपर्यन्तमाहारस्वीकरणात् पूर्वमनुदिनं परगवे घासमुष्टिप्रदानं घासमुष्टिव्रतमित्युच्यते । एतद्व्रतकर्तुः वैयुक्तिकाः सामूहिकाश्च मनोरथाः पूर्यन्ते । स सर्वाण्यशुभानि व्यपोहति ।

घासमुष्टिं परगवे दद्यात् संवत्सरं तु यः ।
अकृत्वा स्वयमाहारं व्रतं तत् सर्वकामिकम् ॥

सवत्सकपिलागोदानकर्ता ब्रह्मलोकं, रक्तवर्णोपेतगोदाता सूर्य-लोकं, मिश्रवर्णोपेतधेनुदाता चन्द्रलोकं, श्वेतवर्णोपेतगोदाता इन्द्र-लोकं, कृष्णवर्णगोदाताऽग्निलोकं, धूम्रवर्णोपतगोप्रदाता यमलोकं, जलफेनवर्णोपेतगोदाता वरुणलोकं, शबलगोदाता वायुलोकं, पिङ्गल-नेत्रां सुवर्णवर्णां गां यो ददाति स कुबेरलोकं, प्रज्वलत्तृणधूमसमान-वर्णोपेतगोदाता पितृलोकं च प्राप्नोति । एवं सत्पात्राय वृषभदाता,

मरुतां गन्धर्वाप्सरसां प्रजापतेः लोकं प्राप्नोति । लक्षगोदाता स्वर्गं लभते कुलद्वयं(पितृ-मातृकुलं) च पावयति ।

गोदानयोग्याः पुरुषाः

येऽधीतवेदादिशास्त्राः अधिकतपस्विनः यज्ञानुष्ठाने निरतास्ते गोदानार्हा भवन्ति । गवां विषये येऽत्यन्तं कृपालवः क्षमाशीलाः, गोरक्षणे समर्था कृतज्ञाः जीवनोपायरहिताश्च ते गोदाने सत्पात्राणि भवन्ति । एवं वृद्धः, रोगार्तः सन् पथ्यभोजनमभिलषत् पुरुषः, दुर्भिक्षादिभिः भीतः, यज्ञचिकीर्षुश्च पुरुषः गोदानार्हो भवति । यज्ञार्थं, पुत्रपोषणार्थं, गुरुदक्षिणार्थं वा यो गामभिलषति सोऽपि गोदानयोग्यो भवति ।

गोदानायोग्याः पुरुषाः

गोर्हिंसकाय, कृषिकाय, नास्तिकाय, गोवृत्तिमते च गौर्न दातव्या । तादृशपापकर्मिणे गोदाता नरके पतति । दुराचारिणः, पापिष्ठाः लोभिनोऽनृतवक्तारः, वैश्वदेव-श्राद्धकर्माद्यकर्तारश्च गोदानायोग्या भवन्ति । गोहन्तॄणां गोदातारः यावद्गोरोमाः तावत्पर्यन्तं नरके दुःखभाग् भवन्ति ।

दानानर्हा गावः

कृशाः गावः, वत्सहीना गावः, वन्ध्या गावः, रुक्पीडिताः, अङ्गविकलाः, वार्धक्यजर्झरिताश्च गावः, ब्राह्मणाय न दातव्याः । एतादृश्यः कृशा गावः ब्राह्मणाय दातुं प्रवृत्तः नचिकेतपिता पुत्रेण नचिकेतेनाऽऽक्षिप्त इति काठकोपनिषदि कथा श्रूयते । तस्मादुत्तमा गावः समुचितकाले द्विजोत्तमाय दातव्या इति ज्ञेयम् ।

विश्वस्य गावो मातरः

सप्तमातृषु गौरप्यन्तर्भवति । १. जननी २. गुरुपत्नी ३.विप्रपत्नी ४.राजपत्नी ५.गोमाता ६. धात्री ७. पृथिवी तथाचोक्तां चाणक्येन-

'आदौ माता गुरुपत्नी ब्राह्मणी राजपत्निका ।
धेनुर्धात्री तथा पृथ्वी सप्तैता मातरः स्मृताः ॥' इति ।

तथा च मातृस्थानीयाः सर्वेषामेता गावः पञ्चगव्यार्थं पञ्चामृतार्थं च प्रपञ्चे विरिञ्च-वैरिञ्चादिभिरमरैः सर्वैर्नरैश्चापेक्षिता एव । एतादृगवां रक्षणेऽस्माभिः भारतीयैः कटिबद्धैर्भाव्यम् । परमपूज्याः **श्रीरामचन्द्रापुर-मठाधीशाः** तथाऽस्मद्गुरुचरणाः **श्रीविश्वेतीर्थश्रीमच्चरणाः** तेषां शिष्याः **श्रीविश्वप्रसन्नतीर्थाश्च** गोकेन्द्रनिर्माणद्वारा गोरक्षणे बद्धदीक्षाः सन्ति । गोरक्षणं बहुवित्तव्ययसाध्यं, गोरक्षणेन कृषिकानां जीवनेऽभ्युदय-लेशोऽप्यधुना न दृश्यत इति आधुनिकानां कथनं तु सत्यादपेतमित्यलं पल्लवितेन ।

परामृष्टाः ग्रन्थाः

१. भारतदर्शनविशेषाङ्क (कन्नड)
२. महाभारतम्
३. गरुडपुराणम्
४. भारतीयसंस्कृतियल्लि गोवु (कन्नड)
५. वाल्मीकिरामायणम्

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